

Year Nineteen Twenty-nine

The
Western Catholic
Home
Annual



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The Western Catholic Home Annual

1929

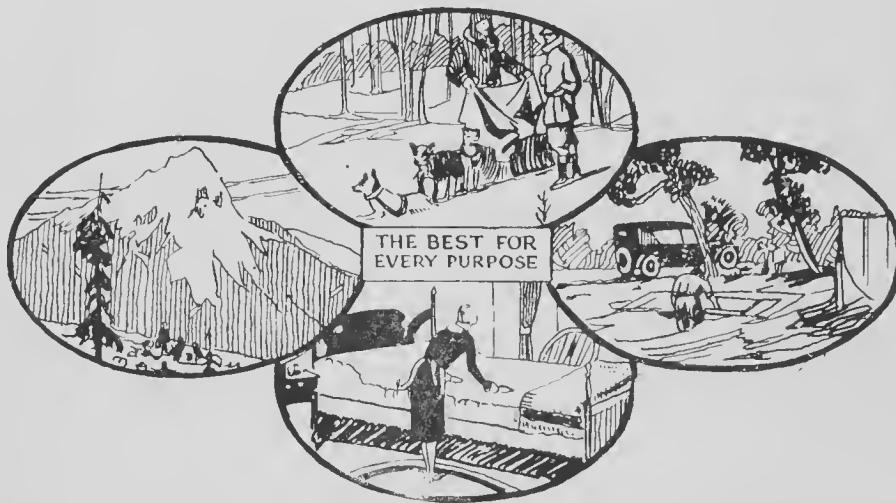


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FOREWORD



Again we have the pleasure of sending to the Catholic families of Alberta this Home Annual. It contains much information which is invaluable to every Catholic. There are, too, a number of splendid articles by some of our best writers which we especially commend to our readers.

The large amount of advertising this year as in past years shows the value which many of the best business houses in the province place upon this publication as an advertising medium. We are very grateful to our patrons and respectfully solicit for them Catholic patronage.

We sincerely thank all who have helped us in the work of publishing this 1929 Annual, and wish our every reader a very happy and prosperous New Year.

THE EDITOR.

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T. LOUTIT, Managing Director

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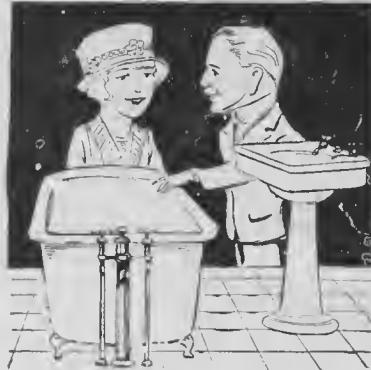
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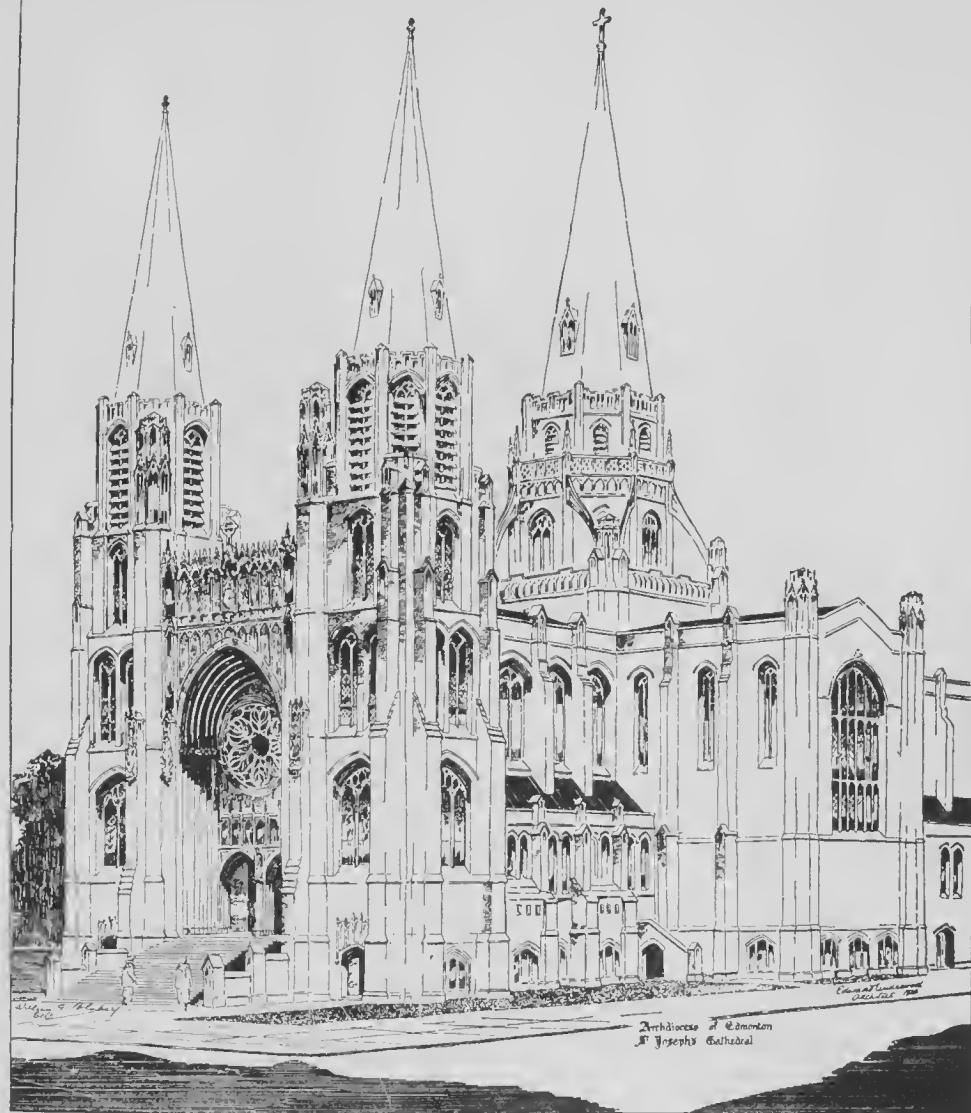
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His Holiness was born at Desio, in Italy, on March 31st, 1856. Ordained priest in 1879, after making a brilliant course of studies, he devoted himself to teaching and library work in his home diocese of Milan. In 1918 he was appointed Apostolic Visitor to Poland. In the following year, 1919, he was appointed Nuncio and promoted to the Titular See of Lepanto. Being created cardinal and promoted to the archdiocese of Milan on June 16th, 1921, he served his native diocese until he was elevated to the Pontificate on February 6th, 1922. On February 12th, 1922, he was crowned Supreme Pontiff of the Universal Church.

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To the Readers of the Western Catholic
Home Annual.

Dear Readers:

We are happy to avail Ourselves of this opportunity to offer you, one and all, Our humble prayers and sincere best wishes for the year 1929.

The year 1928 is past. Nothing remains of it but our memories and the effect which it has had upon our final destiny. For the Archdiocese of Edmonton, it has been one of abundant blessings from the hand of an all-merciful Providence. Many new churches, hospitals and religious institutions have been erected, and those already in existence have had a most successful year. The number of priests, though as yet much too small, is steadily increasing, and with that increase, there is a corresponding increase of piety and devotion on the part of Our beloved flock. For these and innumerable other blessings, We humbly thank Almighty God and His holy Mother, and We beg Their continued protection.

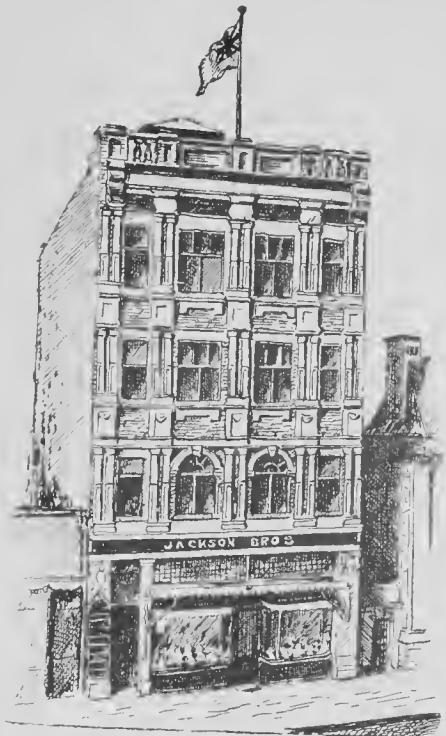
The new year, 1929, just begun, offers to all of us the opportunity of serving God and saving our immortal souls. For some of us, it may be our last year on earth. Let us, one and all, resolve to make it our noblest and our best. Let us particularly resolve, during the coming year to receive often, even daily if possible, the Precious Body and Blood of Our Divine Saviour. Nothing can serve better than this to raise our souls to higher and holier thoughts and deeds, or bring us more surely to our final destiny at the feet of Our Blessed Lord.

Faithfully yours in Christ,

✠ HENRY J. O'LEARY,

Archbishop of Edmonton.

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To the Readers of the Western Catholic
Home Annual.

Dear Friends :

Each year in the history of Alberta seems to bring a much greater share of God's blessings upon the people who have chosen this province as their home. Few places in this world afford more opportunities of gaining a good livelihood and practically none supply such an abundance of natural wealth as we find here. Kind Providence has singularly blessed us and there exists but relatively little want of those things which constitute material comfort and happiness. It is true that some have to make a considerable sacrifice to practice their religion, because of the distance from church and the fewness of priests, but even those difficulties are overcome to a great extent in this country by the facilities provided by our modern means of transportation. The very ether now, is used to convey the word of God to those more removed.

The Lord sends us each year a rich increase in the products of the soil; He also sends a great increase of Catholic families to be our future neighbors and fellow citizens. We make great efforts and spare no sacrifice to preserve the former but it is gratifying to see our Catholic people awakening to a sense of their duty to aid in preserving the most precious possession of the latter, namely, their faith. The Catholic paper which presents this publication is a practical means of aiding in this great work and we hope to see it in every Catholic home in this diocese.

May this year bring to all, dear readers, prosperity and every happiness, the fervent prayer and blessing of

Yours devotedly in Christ,

✠ JOHN T. KIDD,

Bishop of Calgary.

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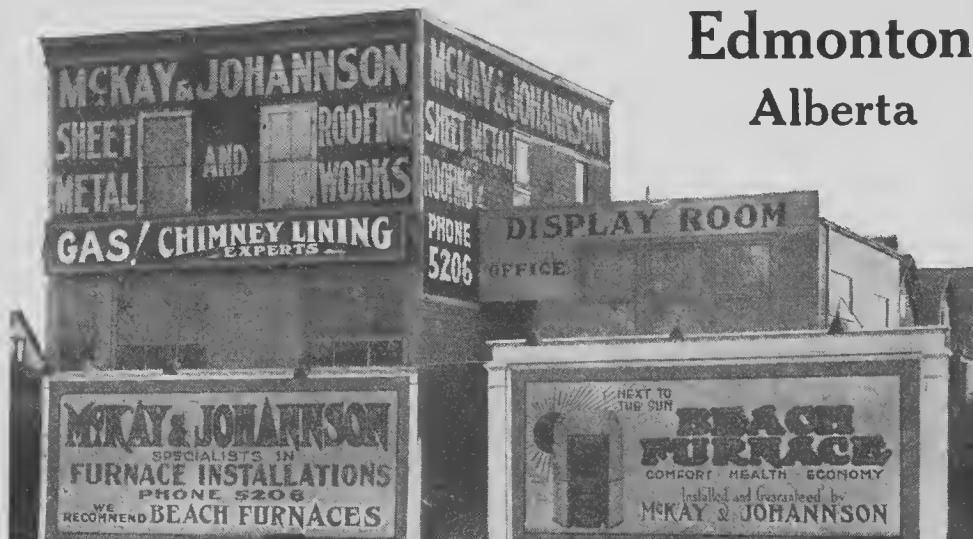
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ST. JOSEPH'S CATHEDRAL

Sunday Masses—

Low Mass 7:30 (summer 6:30 and 7:30); low Mass 9:00; high Mass 11:00. During summer months there is an early Mass at 6:30.

Week Day Masses—

Low Mass 7:00; low Mass 7:30. During summer months there will be an early Mass at 6:30. Special Saturday children's Mass 8:30.

Benediction—

Sunday, Thursday and Saturday.

Confessions—

Saturday afternoon 3:00 to 6:00 o'clock; Saturday evenings 7:30.

Catechism—

Sundays 3 p.m.

ST. ANTHONY'S PRO-CATHEDRAL

Masses—

Sundays, 8:00, 9:00, 10:00 and high Mass 11:00. On Holy Days of Obligation, Masses at 7:00, 8:00, 9:00; high Mass at 10:00.

Benediction—At 7:30 p.m.

Week Day Masses—

At 7:00 and 8:00.

Confessions—

Confessions will be heard Saturday afternoons from 3:00 to 6:00; in the evenings from 7:45. The same regulations apply to Thursdays before First Fridays.

SACRED HEART

Sunday Masses—

Low Mass 8:00; children's Mass 9:15; high Mass 11:00.

Benediction—

Prayers and sermon 7:30.

Week Day Masses—

At 7:00.

Confessions—

Saturday 2:30 to 5:30, 7:30 to 9:00.

IMMACULATE CONCEPTION

Sunday Masses—

Low Mass 8:00; children's Mass 9:00; high Mass 11:00.

Benediction—

Sunday at 7:30.

Weekly Mass—

At 7:00 during summer, in church; during winter, in convent.

HOLY ROSARY

Sunday Mass—

High Mass 11:00; Benediction follows.

ST. ALPHONSUS

Sunday Masses—

Low Mass 8:30; high Mass 10:30.

Sunday Benediction—

At 7:30.

Week Mass—

Low Mass 7:30 each morning.

Confessions—

After devotions and every morning before Mass.

Benediction—

Saturday 7:30; Benediction and sermon Sunday 7:30.

NORTH EDMONTON

Sunday Masses—

Low Mass 8:00; high Mass 10:30.

Weekly Masses—

At 5:30, 6:00, 8:00.

Sunday Benediction—

—and short instruction 7:00.

Benediction—

Every week day 7:45.

Confessions—

Every morning before Mass and Saturday afternoons.

ST. JOACHIM'S

Sunday Masses—

Low Mass 6:30 and 8:30; high Mass 11:00; Benediction 7:30.

Weekly Mass—

6:30 and 7:45.

Benediction—

Every Thursday and Saturday 7:30.

ST. EDMUND'S

Sunday Masses—

Mass at 9 o'clock with sermon and announcements in English. Mass at 10:30 o'clock with sermon and announcements in French. During the winter months Mass on weeks days will be in the convent.

BASILIAN FATHERS

Sunday Masses—

Low Mass 8:30; high Mass 10:30.

Benediction—

Vespers and sermon 7:00.

Weekly Mass—

6:30 and 7:30; special children's Mass on Saturday at 8:00.

ST. ANDREW'S

Sunday Masses—

Low Mass 8:30; high Mass 10:30.

Sermon and Benediction—

Sunday evening at 7:30.

Weekly Masses—

At 7:30; special children's Mass on Saturday at 8:30.

Catechism—

Sunday afternoon at 3:00.

The King of the Household must be served

How carefully he must be protected and cared for—this small tyrant who rules the household so firmly and yet so charmingly! His food, especially, must undergo the closest scrutiny. But even that is not enough, for foods may seem to be all right, and yet be in the process of deterioration. Against this grave danger, ICE is his greatest protection. The truly ideal refrigerant—it keeps his foods fresh, sweet and safe. Reliable and always on the job, like the trusty safeguard it is.

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The Catholic Year

MOVABLE FEASTS

Septuagesima	Jan. 27	Low Sunday	Apr. 7
Shrovetide	Feb. 12	Ascension Day	May 9
Ash Wednesday	Feb. 13	Pentecost	May 19
Palm Sunday	Mar. 24	Holy Trinity	May 26
Holy Thursday	Mar. 28	Corpus Christi	May 30
Good Friday	Mar. 29	S. II. of Jesus	June 7
Easter	Mar. 31	First Sunday of Advent ...	Dec. 1

EMBER DAYS

First week in Lent.—Feb. 20, 22, 23.

Pentecost week.—May 22, 24, 25.

Third week in September.—Sept. 18, 20, 21.

HOLY DAYS OF OBLIGATION

Every Sunday in the year. (1) New Year's Day, Jan. 1; (2) Epiphany, Jan. 6; (3) Ascension Day, May 9; (4) All Saints, Nov. 1; (5) Immaculate Conception B.V.M., Dec. 8; (6) Christmas Day, Dec. 25.

THE LAW OF FAST AND ABSTINENCE

All who have completed their seventh year are subject to the law of abstinence.

All who have completed the twenty-first year of their age and have not yet reached their sixtieth year are bound by the law of fast.

The law of abstinence affects only the KIND of food and has no reference to its QUALITY. It forbids the use of flesh meat and broth made of meat. Eggs and milk products are allowed; lard may be used in preparing food. The number of meals and the quality of food may be the same as on other days.

The law of fasting affects the QUANTITY of food. It permits only one full meal a day. Besides this a collation of eight ounces in the evening, if the full meal is at noon, or at noon, if the full meal is in the evening. Also some food, the quantity, quality being determined by approved local customs, may be taken in the morning.

The use of both flesh and fish at the same meal is now permitted.

Every Friday of the year is a day of abstinence.

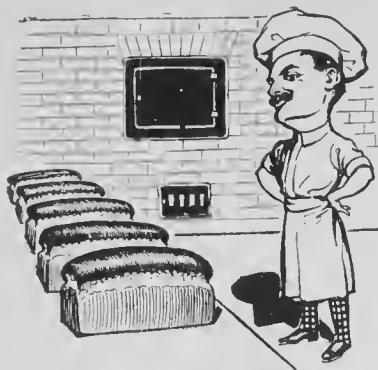
The law of fast and abstinence must be observed on Ash Wednesday, on the Wednesdays and Fridays of Lent, on the Ember days, on the Vigils of Pentecost, of the Assumption of the Blessed Virgin Mary, of All Saints, and of Christmas.

All the days of Lent not included in the above, are days of fast only.

The law of abstinence, or of fast and abstinence, or of fast only, is not binding on Sundays, nor on holy days of obligation (unless such a holy day occurs in Lent) or on the Vigils of the Assumption and of All Saints when these Vigils are anticipated.

The Lenten fast and abstinence cease at twelve o'clock noon on Holy Saturday.

It is important to remember that the practices of fasting and abstinence are not merely penitential works of COUNSEL, recommended to our observance, but acts of mortification of PRECEPT, enjoined by laws binding strictly on the conscience; and therefore not to be evaded or omitted without mortal sin. Various reasons, however, may exist for excuse or dispensation from these laws. These reasons are as a rule published each year in the "Lenten Regulations" of each diocese.



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JANUARY

1. T.—Circumcision of our Lord.
2. W.—The Holy Name of Jesus.—Oct. of St. Stephen, M.
3. T.—Oct. of St. John.—St. Genevieve, V.
4. F.—Oct. of Holy Innocents.—St. Gregory, Bp. C.—**First Friday.**
5. S.—Vigil.—St. Telesphorus, P.M.—St. Simeon Stylites, C.

6. S.—Epiphany of our Lord.

7. M.—St. Lucian, M.
8. T.—St. Apollinaris, Bp.
9. W.—SS. Julian and Basilissa, MM.
10. T.—St. William, Bp. C.
11. F.—St. Hyginus, P.M.—St. Theodosius, C.
12. S.—St. Arcadius, M.

13. S.—1st after Epiphany.—St. Veronica of Milan, V.

14. M.—St. Hilary, Bp. D.
15. T.—St. Paul, First Hermit, C.
16. W.—St. Marcellus.
17. T.—St. Anthony, Ab.
18. F.—St. Peter's Chair at Rome.
19. S.—SS. Marius and Comps., MM.

20. S.—2nd after Epiphany.—SS. Fabian and Sebastian, MM.

21. M.—St. Agnes, V.M.
22. T.—SS. Vincent and Anastasius, M.M.
23. W.—St. Raymund of Pennafort, C.
24. T.—St. Timothy, Bp. M.
25. F.—Conversion of St. Paul.
26. S.—St. Polycarp, Bp. M.

27. S.—Septuagesima Sunday.—St. John Chrysostom, Bp. D.

28. M.—St. Julian, Bp. C.
29. T.—St. Francis de Sales, Bp. D.
30. W.—St. Martina, V.M.
31. F.—St. Peter Nolasco, C.F.

Special Devotion: The Holy Child

THE NEW YEAR

One of the great moral lessons of such anniversaries as New Year's is that they teach us the mutability of human affairs and the brevity of time as compared with eternity. We are but sojourners and probationers on this earth. We have not here, as Holy Scripture reminds us, a lasting city, but seek one that is to come. If therefore we are a little saddened by the premonition that another year is about to be recorded in the allotted span that shall round out our earthly existence, we must temper our sadness with the reflection that we are nevertheless one year nearer the goal of all earthly endeavor, the enjoyment of eternal happiness in Heaven.

As we turn our backs a little wistfully upon the setting sun of 1928, let us hail with faith and confidence the sunrise of 1929. God is still in the Heavens, if all is not right with the world. With firm faith, buoyant hope and undaunted courage born of the promises made to us by our Divine Saviour, whose birthday we so recently celebrated, let us press on piously and prayerfully tomorrow and merry Christmas will merge spontaneously into happy New Year.

When all the room of life
Is dark to me,
I tell myself—"His eyes
Can always see!"

When hope seems swept away,
And sad I roam,
I whisper—"Peace! His hand
Will draw me home."

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Harsh words are like hailstones in summer which batter down the tender plants on which they fall.

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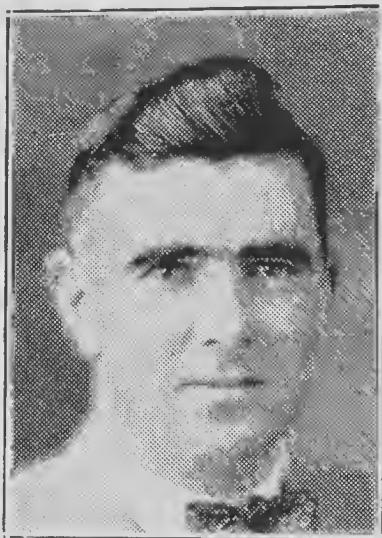
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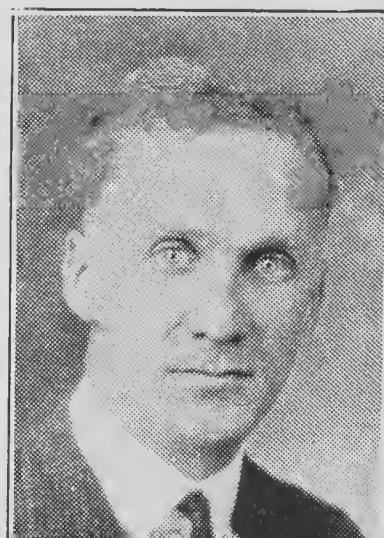
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CALGARY, ALBERTA

FEBRUARY

1. F.—1st Friday.—St. Ignatius of Antioch, Bp. M.—St. Brigid, V.
2. S.—Purification of Blessed Virgin Mary.
3. S.—Sexagesima Sunday.—St. Blase, (Blessing of throats).
4. M.—St. Andrew Corsini, Bp. C.
5. T.—St. Agatha, V.M.
6. W.—St. Titus.—St. Dorothy, V.M.
7. T.—St. Romuald.—St. Richard.
8. F.—St. John de Matha, C.F.
9. S.—St. Cyril of Alexandria, Bp. D.
10. S.—Quinquagesima Sunday.—St. Scholastica.—St. William, C.
11. M.—Our Lady of Lourdes.
12. T.—St. Eulalia.
13. W.—Ash Wednesday.—St. Catherine de Ricci, V.
14. T.—St. Valentine, M.
15. F.—SS. Faustinus and Jovita, M.M.
16. S.—St. Juliana, V.M.
17. S.—1st Sunday of Lent.—St. Flavian, Bp. M.
18. M.—St. Simeon, Bp. M.
19. T.—St. Flavian.
20. W.—St. Eleutherius, Bp. M.—**Ember Day.**
21. T.—St. Pepin, C.
22. F.—St. Peter's chair at Antioch.—**Ember Day.**
23. S.—St. Peter Damain, Bp. D.—**Ember Day.**
24. S.—2nd Sunday of Lent.—St. Matthias, Ap.
25. M.—St. Tarasius, Bp. M.—St. Walburga, V.
26. T.—St. Margaret of Cortona.—St. Alexander.
27. W.—St. Leander, Bp. C.
28. T.—St. Romanus, Ab.

Special Devotion: The Hidden Life of Our Lord

THE PRESENTATION

The Presentation is the fortieth day after the birth of the Infant Jesus and the time has come to comply with the sacred observances of the Mosaic law. The First-born must be presented in the Temple, the Mother must fulfil the rite of purification, offering the gifts prescribed for the poor and lowly. Accordingly, on this date, the Divine Infant is offered to His Heavenly Father, the Most High accepts the sublime sacrifice, and by the mouth of Simeon, the high priest, declares the tremendous far-reaching significance of this simple ceremony. "Behold, this Child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted." To realize how literally this prophecy has been fulfilled, one need not turn back the pages of history. In this present generation, in both civil and ecclesiastical affairs, the truth of Simeon's dolorous declaration is substantiated again and again. Christ is contradicted, discounted and derided by governments and by individuals, directly and indirectly, openly and covertly. He is indeed set for the fall of many, for they dash themselves against this solid, stable stone which is the corner of the Christian edifice and which they have rejected to their own destruction. What a serious, solemn message this feast of Purification conveys to those who have ears and hear.

You may gain life's greatest honors;
And the world's approval won;
But the Lord will judge you only
By the good that you have done.

Remember you are immortal, realize your own immortality. Remember it all day long, in all places. Live as men whose every act is ineffaceably recorded, whose every change may be recorded forever.—Cardinal Manning.

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MARCH

1. **T.**—**1st Friday.**—St. Albinus, Bp. C.
2. **S.**—St. Charles of Flanders, C.

3. **S.**—**3rd Sunday of Lent.**—St. Cunegundus, V.
4. **M.**—St. Casimer, C.
5. **T.**—St. Adrian, M.
6. **W.**—SS. Perpetua and Felicitas, M.M.—St. Collet, V.
7. **T.**—St. Thomas Aquinas, C.D.
8. **F.**—St. John of God, C.
9. **S.**—St. Frances of Rome, W.

10. **S.**—**4th Sunday of Lent.**—The Forty Martyrs of Sebaste.
11. **M.**—St. Eulogius, M.
12. **T.**—St. Gregory the Great, P.D.
13. **W.**—St. Euphrasia, V.
14. **T.**—St. Matilda, M.
15. **F.**—St. Longinus, M.
16. **S.**—St. Abraham, C.

17. **S.**—**Passion Sunday.**—St. Patrick, Bp (Apostle of Ireland).
18. **M.**—St. Cyril of Jerusalem, Bp. D.
19. **T.**—**St. Joseph, Spouse of B.V.M.** (Patron of the Church).
20. **W.**—St. Cuthbert, Bp. C.
21. **T.**—St. Benedict, Ab.
22. **F.**—St. Catherine of Sweden.
23. **S.**—St. Victorian, M.

24. **S.**—**Palm Sunday.**—St. Gabriel, Archangel.—St. Simeon, M.
25. **M.**—**Annunciation of B.V.M.**
26. **T.**—St. Ludger, Bp. C.
27. **W.**—St. John Damascene, C.D.—St. Joseph of Egypt, C.
28. **T.**—**Maundy Thursday.**—St. John Capistran, C.—St. Ganton, C.
29. **F.**—**Good Friday.**—SS. Jonas and Barachisius, M.M.
30. **S.**—**Holy Saturday.**

31. **S.**—**Easter Sunday.**—Balbina, V.M.

Special Devotion: St. Joseph

THE JUST MAN

Bethlehem seems to have been the birthplace of St. Joseph, but in later years he went to Nazareth. It brings this great saint a little nearer to our own commonplace lives when we read that he probably left Bethlehem because there was a better chance for him to earn his living in Nazareth. He was a master carpenter and mechanic, but his family was in only moderate circumstances and the necessity of obtaining a practical livelihood asserted itself, and Joseph left his home city for a better field.

At Nazareth he met the young Virgin, Mary, and was betrothed to her. He now had a great responsibility upon his hands, for an angel had told him that she was to be the Mother of God. So Joseph applied himself to his work with added zeal, in order to provide for his little family. He is one of our most beloved saints, and yet nothing outstanding happened in his personal life. He was a simple, humble Jew, content to follow his trade and accept the trials and joys that came to him like any other pious family man. Surely there could be no better patron for the head of a Christian family than St. Joseph.

Very little is said of him in the Gospels, but one phrase stands out like a shining light and all the praises and compliments in the world could not outshine it. That phrase is "He was a just man." Thus the Holy Gospel describes the foster father of Our Lord. Greater homage could not be paid to him.

EASTER

Easter! Blooms the gladdest dawning
Since from Chaos' wheeling gloom
Leapt Creation. "He is risen!"
Peals the message from the tomb.

"'Tis the day the Lord hath fashioned,
Now rejoice, be glad!" How vain
Drifts that song of hope undying
For the slave in passion's chain.

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APRIL

1. **M.—Easter Monday.**—St. Valerius, C.
2. **T.—St. Francis of Paula, C.**
3. **W.—St. Riehard of Chichester, Bp. C.**
4. **T.—St. Isadore, Bp. D.**
5. **F.—1st Friday.**—St. Vincent Ferrer, C.
6. **S.—St. Celestine.**—Bl. Juliana, V.

7. **S.—Low Sunday.**—Bl. Herman Joseph, C.
8. **M.—St. Perpetuus, Bp. C.**
9. **T.—St. Mary of Egypt.**
10. **W.—St. Maearius, Bp. C.**
11. **T.—St. Leo the Great, P.D.**
12. **F.—St. Sabas, M.**
13. **S.—St. Hermenegild, M.**

14. **S.—2nd Sunday after Easter.**—St. Justin, M.
15. **M.—St. Paternus.**
16. **T.—St. Eneratis.**
17. **W.—Patronage of St. Joseph.**—St. Anicetus, P.M.
18. **T.—St. Apollonius.**
19. **F.—St. Leo IX.**
20. **S.—St. Agnes of Montepuleiano, V.**

21. **S.—3rd Sunday after Easter.**—St. Anselm, Bp. D.
22. **M.—SS. Soter and Ciaus, P.P., M.M.**
23. **T.—St. George, M.**
24. **W.—St. Fidelis of Sigmaringen, M.**
25. **T.—St. Mark, evangelist.**
26. **F.—SS. Cletus and Marcellinus, PP., M.M.**
27. **S.—St. Zita, V.**

28. **S.—4th Sunday after Easter.**—St. Paul of the Cross, C.F.
29. **M.—St. Peter, M.**
30. **T.—St. Catherine of Sienna, V.**

Special Devotion: The Resurrection

EASTER-TIDE

Among the gay exultant trees,
Over the green and growing grass,
Clothed in immortal mysteries,
I see His living Body pass.

The catkins fling abroad His name,
Whilst birds from every bush and spray
Strain feathered necks, and tipped with flame
The hills all stand to greet His day.

Each violet and bluebell curled,
Wakes with the dead Christ's waking eyes;
And like burst gravestones clouds are hurled
Across the wide and waiting skies.

And drenched, for very height of mirth,
With clean white tears of April rain,
Like Mary Magdalen, the earth
Finds April's risen Lord again.

Christ's Resurrection is a pledge and type of ours. This world is not the goal but starting point of man. We are made for eternity, we are to live as long as God. We are to live forever. But there is an eternal life of two kinds, one with God, the other away from God. The life away from God is eternal death. Life with God is everlasting life and happiness.

If we are to share God's eternal life, we must merit the favor by doing our best to live as God wants us to live. Only those who love God can dwell with Him forever in His heavenly home. Our love must be proved in this life by keeping God's Commandments. If we serve Him here, we shall reign with Him hereafter.

All the joys and all the blessings cluster around or grow out of the great mystery of the Incarnation. The whole Christian revelation is in this mystery, and the whole providence of God from the beginning has been in the preparing of man for it.—Father Faber.

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MAY

1. W.—SS. Philip and James, App.
2. T.—St. Anastasius, Bp. C.D.
3. F.—**1st Friday**.—Finding of the Holy Cross.
4. S.—St. Monica, W.
5. **S.—5th Sunday after Easter**.—St. Pius V., P.C.
6. M.—St. John before the Latin gate.—Rogation Day.
7. T.—St. Stanislaus, Bp. M.—Rogation.
8. W.—Rogation Day.—Apparation of St. Michael, archangel.
9. T.—**Ascension**.—St. Gregory Nazianzen, Bp. D.
10. F.—St. Antoninus, Bp. C.
11. S.—St. Francis Girolamo, S.J., C.
12. **S.—Within Octave**.—SS. Nereus and C. mps., M.M.
13. M.—St. Lucius.
14. T.—St. Boniface, M.
15. W.—St. John Baptist de la Salle, C.
16. T.—St. Ubaldus, Bp. C.
17. F.—Paschal Baylon, C.
18. S.—St. Venantius, M.
19. **S.—Pentecost**.—St. Peter Celestine, P.C.
20. M.—St. Bernadine of Sienna, C.
21. T.—Bl. Andrew Bobola, S.J., M.
22. W.—**Ember Day**.—St. Julia, V.M.—St. Rita.
23. T.—St. John Baptist de Rossi, C.
24. F.—**Ember Day**.—B.V.M. Help of Christians.
25. S.—**Ember Day**.—St. Gregory VII., P.C.—St. Urban.
26. **S.—Trinity Sunday**.—St. Philip Neri, C.
27. M.—St. John, P.M.
28. T.—St. Augustine, Bp. C. (Apostle of England).
29. W.—St. Mary Magdalen of Passi, V.
30. F.—**Corpus Christi**.—St. Ferdinand.
31. F.—St. Angela of Merici, V.

Special Devotion: The Blessed Virgin

THE MONTH OF OUR LADY

“This month shall be to yon the beginning of months; it shall be the first in the months of the year.” (Exod. xii 2). These words of the inspired writer are quite appropriate and applicable to the month of May. God would be pleased with the high esteem and lofty station thus accorded to the month that is especially and constantly dedicated and devoted to Mary, the Mother of His Divine Son. The season itself, spring, is the brightest and gayest of the year. May is the month of flowers and foliage; with the chirping of the busy birds and the chorus of the woodland habitants, nature is at her best, and mother earth in her new, gay garb fairly hums and sings as she goes about her mayy spring duties and tasks. How typical this time is of her to whom it belongs by the custom of ages and by the never-failing devotion of her adopted children; it is so typical of her who is well termed the Flower of the Field, the Lily-of-the-Valley, the Mystical Rose. Bright blessed days of May, when Mary and her bequeathed children are in close communion and in intimate, affectionate contact.

MY HAND IN MOTHER MARY'S

Mother, the King—my Lord and thine
Has made my heart His resting place,
And well thou knowest that my breast
Is no fit houe for such a Guest.

How may I stand before His Face,
Knowing my weakness and disgrace.

She, Jnde'a's fairest lily,
Purer than the mountain's snow,
Brighter than the rays of sunshine,
Than the diamond's lustrous glow.

Hence I love earth's fragrant lilies,
Emblems of her purity,
For their rare translucent whiteness,
Breathes so sweetly unto me.

—The Name of Mary.

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JUNE

1. S.—St. Justin.

2. S.—2nd Sunday after Pentecost.—St. Marcellinus, M.

3. M.—St. Clotilda.

4. T.—St. Francis Caracciolo.

5. W.—St. Boniface.

6. T.—St. Norbert, Bp. C.

7. F.—1st Friday.—Feast of Sacred Heart.

8. S.—St. Medard.

9. S.—3rd Sunday after Pentecost.—SS. Primus and Felician, M.M.

10. M.—St. Margaret of Scotland.

11. F.—St. Barnabas, Ap.

12. W.—St. John of St. Facondus, C.

13. T.—St. Anthony of Padua, C.

14. F.—St. Basil, Bp. C., Doctor of the Church.

15. S.—SS. Vitus and Modestus, M.M.

16. S.—4th Sunday after Pentecost.—St. John Francis of Regis, C.

17. M.—St. Adolphus.

18. T.—SS. Mark and Marcellian, M.M.

19. W.—SS. Gervase and Protase, M.M.

20. T.—St. Silverius.

21. F.—St. Aloysius Gonzaga, C. (Patron of Youth).

22. S.—St. Paulinus, Bp. C.

23. S.—5th Sunday after Pentecost.—Vigil of St. John the Baptist.

24. M.—Nativity of St. John the Baptist.

25. T.—St. William, Ab.

26. W.—SS. John and Paul, M.M.

27. T.—St. Ladislaus, K.M.

28. F.—St. Leo, P.C.—St. Irenaeus, Bp. M.

29. S.—SS. Peter and Paul, App.

30. S.—6th Sunday after Pentecost.—Commemoration of St. Paul, Ab.

Special Devotion: The Sacred Heart

THE MONTH OF THE SACRED HEART

The month of June brings with it sunshine and the fullness of the spring. It draws forth the deep beauty of creation. It evokes from man startled expression of the ineffable craftsmanship of the Great Husbandman. But it brings to the Catholic something more than this. It speaks to him of the Sacred Heart. It carries to the Catholic the story of the immeasurable love of the Sacred Heart for man.

Something more than two hundred years ago, Our Blessed Lord appeared to St. Margaret Mary, in Paray-le-Monial, and showing her a thorn-crowned Heart, said, "Behold the Heart that has so loved men and is so little loved by them." From the depths of Christ's Heart, here was a stirring rebuke for the indifference of mankind to His suffering and love. Here was an undeniable plea for a reciprocation by mankind of the Love of Christ. What a commentary on the profundity of God's love for man, that after centuries He made this outstanding manifestation of His desire that man make some acknowledgment of his recollection of the Oblation on Calvary. This was not the Heart of Christ speaking amid the glory of Tabor, nor the majesty of the Resurrection. Here was a Heart in humility and simplicity, asking, pleading for love against the indifference and coldness of man.

"Oh! Sacred Heart of Jesus,
I place my trust in Thee,"
Whatever may befall me, Lord,
Though dark the hour may be,
In all my joys, in all my woes,
Though naught but grief I see.
"Oh! Sacred Heart of Jesus,
I place my trust in Thee."

Frequently repeat to God that you have no other desire but to love and serve Him.

A friend is the first person who comes in when the whole world has gone out.

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JULY

1. M.—**Most Precious Blood.**
2. T.—Visitation of B.V.M.
3. W.—St. Leo II., P.C.
4. T.—St. Bertha, W.
5. F.—**1st Friday.**—St. Anthony, M.—Zaccharia, C.
6. S.—St. Goar.

7. S.—**7th Sunday after Pentecost.**—SS. Cyril and Methodius, CC.
8. M.—St. Elizabeth.
9. T.—St. Veronica, V.
10. W.—Seven Brothers and Comps., M.M.
11. T.—St. Pius 1st, P.M.
12. F.—St. John Gaulbert, Ab.
13. S.—St. Anacletus, P.M.

14. S.—**8th Sunday after Pentecost.**—Bonaventure, C. Bp., Doctor of the Church.
15. M.—St. Henry.
16. T.—Our Lady of Mt. Carmel.
17. W.—St. Alexius, C.
18. T.—St. Camillus, C.
19. F.—St. Vincent de Paul.
20. S.—St. Jerome.

21. S.—**9th Sunday after Pentecost.**—St. Praxedes, V.
22. M.—St. Mary Magdalen.
23. T.—St. Apollinaris, Bp. M.
24. W.—St. Christina, V.M.
25. T.—St. James, Ap.—St. Christopher.
26. F.—St. Ann, Mother of B.V.M.
27. S.—St. Pantaleon, M.

28. S.—**10th Sunday after Pentecost.**—St. Nazarius and Comps., M.M.
29. M.—St. Martha, V.
30. T.—SS. Abdon and Sennen, M.M.
31. W.—St. Ignatius of Loyola, S.J., C.F. (Patron of Retreats).

Special Devotion: "The Precious Blood"**THE CHALICE OF THE PRECIOUS BLOOD**

He offers us a Chalice—
 The Chalice of His Pain;
 The Chalice of a Sorrow
 From which our shrinking lips abstain:
 Its purpled o'er with passion;
 Its ruby-red with pain,
 And His wistful gaze seems asking
 "Will you drink it or refrain?"

He offers us a Chalice—
 The Chalice of His Joy,
 Resplendent as the sunlight
 In its freedom from alloy:
 From the purest wells of heaven
 When the spirit fails or faints,
 He offers to the thirsty soul
 The rapture of the saints.

Then drawing nearer, closer
 He bendeth from above
 To proffer us the Chalice
 Of His Own undying Love:
 In its lustre flashing upwards,
 In its depths we seem to trace
 Some bright imprisoned semblance
 Of the beauty of His Face.

He offers us a Chalice—
 The Chalice of His Heart,
 And whispers of a union
 Beyond earthly ken or art:
 For the Christ Who thirsted dying,
 Thirsteth still upon His Throne,
 That the souls so dearly ransomed
 May be knit into His Own.

My minutes are counted. In heaven
 my charity will not increase, nor my
 glory or that which I could render to
 my Christ and to my God. Oh, the
 value of time! Oh, the irrevocability
 of eternity.—Cardinal Mercier.

Unhappy is he who lives the slave
 of his own will. He will desire many
 things which he cannot obtain, and
 have to undergo a great deal that is
 disagreeable to him.

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EDMONTON

AUGUST

1. T.—St. Peter in Chains.—The Seven Machabees, M.M.
2. F.—1st Friday.—St. Alphonsus Liguori, Bp. D.F.
3. S.—St. Stephen's Relies.
4. S.—11th Sunday after Pentecost.—St. Dominie, C.F.
5. M.—Our Lady of Snows.
6. T.—The Transfiguration of our Lord.
7. W.—St. Cajetan, C.F.
8. T.—SS. Cyriacus and Comps., M.M.
9. F.—St. Romanus, M.
10. S.—St. Lawreneec, M.
11. S.—12th Sunday after Pentecost.—SS. Tibertius and Susanna, M.M.
12. M.—St. Clare, V.
13. T.—SS. Hippolytus and Cassian, M.M.
14. W.—Vigil of Assumption of B.V.M.—
15. T.—Assumption of B.V.M.
16. F.—St. Joachim, Father of B.V.M.
17. S.—St. Hyacinth, C.—St. Mamas, M.
18. S.—13th Sunday after Pentecost.—St. Agapitus, M.—St. Helen, W.
19. M.—St. Louis, Bp. C.
20. T.—St. Bernard, Ab. D.
21. W.—St. Jane Frances de Chantel, W.F.
22. T.—St. Timothy and Comps., M.M.
23. F.—St. Philip Benizi, C.
24. S.—St. Bartholomew, Ap.
25. S.—14th Sunday after Pentecost.—St. Louis of France, K.C.
26. M.—St. Zephyrinus, P.M.
27. T.—St. Joseph Calasanctius, C.F.
28. W.—St. Augustine, Bp. C., Doctoer of the Church.
29. T.—Beheading of St. John the Baptist.
30. F.—St. Rose of Lima, V.
31. S.—St. Raymond Nonnatus, C.

Special Devotion: Our Lady's Assumption

THE ASSUMPTION

As in the beginiung of life, so in the end of life, it was appropriate that the Blessed Virgin be honored signally. As her soul could have no part with the sin of the world, so her body could have no share in the corruption of the world. And early tradition tells us that the apostles going to visit the tomb of the Blessed Virgin found that her body was no longer there, but had been taken up to heaven.

On Thursday, Aug. 15, the Catholic world will observe the feast of the Assumption of the Blessed Virgin into heaven. Today in heaven, Mary like the stars abides forever as lustrous as she was in the day of her Assumption. Chosen by God, immaculately conceived, the Mother of the Saviour of men, the masterpiece of God's creative hand, Mary reigns body and soul in heaven. Men pray to her. The angels exult in her glory. And men and angels praise the Lord for the signal honor He has conferred upon her in the Assumption.

Rejoice, O ye Spirits and Angels on high!

This day the pure Mother of love—
By death was set free; and ascending
the sky,
Was welcomed by Jesus, with triumph
and joy,

To the courts of His glory above.

O Virgin divine! what treasures are
thine!

What power and splendor untold!
With flesh thou hadst clothed the Lord
of all might—
He clothed thee in turn with His in-
finite light,
And a vesture of radiant gold.

Then hear us, we pray, on this blessed
day;

Remember we also are thine;
And deign for thy children with Jesus
to plead,
That He may forgive us and grant us
in need
His strength and protection divine.

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SEPTEMBER

1. S.—15th Sunday after Pentecost.—
St. Giles, Ab.
2. M.—St. Stephen, K.C.
3. T.—St. Serapia, V.M.
4. W.—St. Rosalia, V.
5. T.—St. Lawrence Justinian, Bp. C.
6. F.—1st Friday.—St. Onesiphorus, M.
7. S.—St. Regina, V.M.

8. S.—16th after Pentecost.—Nativity of B.V.M.—St. Adrian, M.
9. M.—St. Peter, S.J., C.
10. T.—St. Nicholas of Tolentino, C.—Bl.
11. W.—SS. Protus and Hyacinth, M.M.
12. T.—Holy Name of Mary.—St. Guy, C.
13. F.—St. Maurilius, Bp. C.
14. S.—Exaltation of the Holy Cross.

15. S.—17th Sunday after Pentecost.—
Seven Dolors of B.V.M.
16. M.—St. Cornelius, P.
17. T.—Stigmata of St. Francis of Assisi.
18. W.—St. Joseph of Cupertino, C.—
Ember Day.
19. T.—SS. Januarius, Bp. and Comps.,
M.M.
20. F.—St. Eustachius and Comp., M.M.—
Ember Day.
21. S.—St. Matthew, Ap.—**Ember Day.**

22. S.—18th Sunday after Pentecost.—
St. Thomas of Villanova, Bp.C.
23. M.—St. Linus, P.M.
24. T.—Our Lady of Mercy.
25. W.—St. Firmin, Bp. M.
26. T.—SS. Cyprian and Justina, M.M.,—
Bl. Isaac Jogues, John Brébeuf and Comps.
27. F.—SS. Cosmas and Damian, M.M.
28. S.—St. Wenceslaus, K.M.

29. S.—19th Sunday after Pentecost.—
Dedication of St. Michael.
30. M.—St. Jerome, C.D.

Special Devotion: The Holy Cross

EXALTATION OF THE HOLY CROSS

A mark of deadly crime, of shame,
The Cross once stood;
And virtue trembled at the name:
The gentle, pure and good
Turned pale, to think that men drew
breath
Who on the Cross deserved their
death.

O sacred Cross; O change sublime!
What potent spell
Has turned thee from a type of crime
To symbol loved so well?
Thrice-holy Cross! dear saving sign!
Embalmed thou are of Blood Divine!
And since that dread yet joyful hour
When Jesus died.
When hell's audacious frenzied power
Had sealed the Deicide.
The Cross has stood Faith's beacon
light,
To draw the world to Calvary's
height.

O saving Cross! when I depart
From earth away,
Let me but press thee to my heart,
That foes may not betray:
With outstretched arms towards loving
skies
Above my grave, dear Cross, arise!
—Messenger of the Precious Blood.

O Jesus, Son of God, who wast
silent in the presence of Pilate, do not
allow us to loosen our tongues without
thinking on what we have to say and
how we may say it. Amen.—From
“Prayers of the Gael.”

ST. STEPHEN

Sunday, Sept. 2, is the feast of St. Stephen, King, who was born in 977, the son of Geysa, fourth Duke of Hungary, who, with his wife, had been converted to Christianity. When he ascended the throne, the Saint began to root out idolatry and founded monasteries and churches throughout the land. He died on his favorite feast, that of the Assumption, in 1038.

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OCTOBER

1. T.—St. Remigius, Bp. C.
2. W.—The Holy Guardian Angels.
3. T.—St. Theresa of the Child Jesus.
4. F.—**1st Friday**.—St. Francis of Assisi, C.F.
5. S—SS. Placidus and Comps., M.M.

6. **S.—20th Sunday after Pentecost.**—St. Bruno, C.F.
7. M.—Most Holy Rosary.—St. Mark, P.C.
8. T.—St. Bridget of Sweden, W.
9. W.—SS. Denis and Comp., M.M.
10. T.—St. Francis Borgia, S.J., C.
11. F.—St. Gummar, C.
12. S.—St. Wilfred, K.C.

13. **S.—21st Sunday after Pentecost.**—St. Edward, K.C.
14. M.—St. Callistus, P.M.
15. T.—St. Teresa, V.
16. W.—St. Gall, Ab.
17. T.—St. Margaret Mary Alacoque, V.
18. F.—St. Luke Evangelist.
19. S.—St. Peter of Alcantara, C.

20. **S.—22nd Sunday after Pentecost.**—St. John Cantius, C.
21. M.—St. Hilarion, Ab.
22. T.—St. Mary Salome.
23. W.—St. Versus, Bp. C.
24. T.—St. Raphael, Archangel.
25. F.—SS. Chrysanthus and Daria, M.M.—SS. Crispin and Crispian, M.M.
26. S.—St. Evaristus, P.M.

27. **S.—23rd Sunday after Pentecost.**—**Christ the King.**
28. M.—SS. Simon and Jude, Apostles.
29. T.—St. Marcissus, Bp. C.
30. W.—St. Alphonsus Rodriguez, S.J., C.
31. T.—**Vigil — Fast — Abstinence.** — St. Quinntinus.

Special Devotion: Rosary and Holy Angels**THE ROSARY**

It was in this month of October, 1571, that the Christians through the intercessory power of the Rosary, gained the naval victory of Lepanto over the Turks. While the clouds of sure defeat were hanging heavy over the heads of the Christians, Pope Pius V resorted to the mighty weapon of the Rosary and appealed to the Catholic world to join him in its devout recitation; storming the heavens with this prayer, a glorious victory crowned the efforts of the Christian arms.

ST. GERARD

Wednesday, Oct. 3, is the feast of St. Gerard, abbot, who was of a noble family in the country of Namur, France.

Having been impressed with the fervor of the monks of St. Denis at Paris he desired to consecrate himself to God with them. After ten years spent in this monastery he was sent by his abbot in 931 to find an abbey on his estate at Brogne, three leagues from Namur.

We can finish nothing in this life; but we may make a beginning and bequeath a noble example.

MEMORARE TO THE ANGELS

Remember, O most blessed spirits, that Jesus, the Eternal Truth, assures us you rejoice more at the conversion of one sinner than at the perseverance of many just; encouraged by these most sweet words, I, the least of creatures, humbly entreat you to receive me as your client, and make of me, unto you, a cause of true joy. Do not, oh blessed spirits, reject this petition, but graciously hear and obtain my request.

Angel of God, my guardian dear,
To whom His love commits me
here,
Ever this day be at my side,
To light and guard, to rule and
guide. Amen.

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The Amusements Tax Act

(CHAPTER 37, R.S.A. 1922)

Every person attending an exhibition, performance or entertainment at a place of amusement to which an entrance or admission fee is charged shall on each admission thereto pay an amusement tax at the following rates:

1. When the price of admission is from 1c to 10c inclusive, a tax of 1c
2. " " " " " " 11c to 30c " " " " " 2½c
3. " " " " " " 31c to 50c " " " " " 5c
4. " " " " " " 51c to 75c " " " " " 7½c
5. " " " " " " 76c to \$1.00 " " " " " 10c
6. " " " " " " \$1.01 to 1.50 " " " " " 15c
7. " " " " " " 1.51 to 2.00 " " " " " 20c
8. " " " " " " over 2.00 to - - - - " " " 25c
9. A Tax of twenty-five cents shall be paid by every person attending a boxing bout or contest, or a wrestling match.
10. Where admission is given by pass or complimentary ticket, a Tax shall be payable at the highest rate charged for the performance to which admission is granted.

PENALTIES

Every person who, without having previously paid the tax provided by this Act, enters a place of amusement in the province for the purpose of attending an exhibition, performance, entertainment or game, shall be liable, on summary conviction, to a penalty of not more than \$50.00 for each offence, and in default of the payment of the fine and costs, to imprisonment for not more than six months.

Every owner of a place of amusement and every employee of an owner of a place of amusement who permits or authorizes or is a party or privy to the admission of any person to a place of amusement for the purpose of attending an exhibition, performance, entertainment, or game therein without payment of the tax provided for by this Act, shall be liable on summary conviction, to a penalty of not less than \$25.00, nor more than \$200.00 for each offence, and in default of payment of the fine and costs to imprisonment for not more than six months.

E. TROWBRIDGE,

Deputy Provincial Secretary.

J. E. BROWNLEE,

Provincial Secretary.

NOVEMBER

1. F.—All Saints.—1st Friday.—(Day of Obligation).

2. S.—All Souls.

3. S.—24th Sunday after Pentecost.—

St. Hubert, Bp. C.

4. M.—St. Charles Borromeo, Bp. C.

5. T.—SS. Zachary and Elizabeth.

6. W.—St. Leonard, C.

7. T.—St. Florence, Bp. C.

8. F.—St. Godfrey, C.

9. S.—Dedication of the Lateran Basilica.

10. S.—25th Sunday after Pentecost.—

St. Andrew Avellino, C.

11. M.—St. Martin of Tours, P.C.

12. T.—St. Martin, P.M.

13. W.—St. Stanislaus Kostka, S.J., C.—
St. Didacus, C.—St. Brice, C.

14. T.—St. Josaphat, Bp. M.—St. Malo, C.

15. F.—St. Gertrude, V.

16. S.—St. Edmond, Bp. C.

17. S.—26th Sunday after Pentecost.—

St. Gregory, Wonder Worker,
Bp. C.

18. M.—Dedication of Basilica of SS
Peter and Paul.

19. T.—St. Elizabeth, Q.W.

20. W.—St. Felix de Valois, C.F.

21. T.—Presentation of B.V.M.

22. F.—St. Cecilia, V.M.

23. S.—St. Clement, P.M.

24. S.—27th Sunday after Pentecost.—

St. John of the Cross.

25. M.—St. Catherine of Alexandria,
V.M.

26. T.—St. John Berchmans, S.J., C. (Patron of Altar Boys).

27. W.—St. James Intercisus, M.

28. T.—SS. Stephen and Comp., M.M.

29. F.—Vigil.—St. Saturninus, Bp. M.

30. S.—St. Andrew, Ap.

Special Devotion: The Souls in Purgatory

THE HOLY SOULS

Lord, help the souls which Thou hast made,
The souls to Thee so dear,
In prison for the debt unpaid
Of sins committed here.

These holy souls, they suffer on,
Resigned in heart and will,
Until Thy high behest is done
And justice has its fill.

For daily falls, for pardoned crime,
Their joy to undergo
The shadow of Thy Cross sublime,
The remnant of Thy woe.

O by their patience of delay,
Their hope amid their pain,
Their sacred zeal to burn away
Disfigurement and stain.

O by their fire of love, not less
In keenness than the flame,
O by their very helplessness,
O by Thy own great name.

Good Jesus, help, sweet Jesus, aid
The souls to Thee most dear,
In prison for the debt unpaid
Of sins committed here.

HIS LOVE

When you sin, have recourse to the Sacred Heart. Your infidelities will disappear in its flames. Love will consume and burn them all.

“Love Me purely for Myself, not because of My punishments or rewards . . . When I have chosen a soul that she may love Me and accomplish My will, I light the fire of My love in her; but I do not keep this fire burning at all time lest self-love should creep in, and she should receive My favors as a matter of course. I withdraw Myself from time to time, so as to abandon her to her native weakness. She sees then what she is when left to herself; she commits faults, and those faults keep her humble. But I do not, on that account abandon her. Every humiliation is a link which binds her more closely to My Heart.”—Words of Our Saviour to Sister M. Martha of the Visitation.

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DECEMBER

1. **S.**—1st Sunday of Advent.—St. Eligius, Bp. C.
2. M.—St. Bibiana.
3. T.—St. Francis Xavier, S.J., C. (Patron of the Apostleship of Prayer).
4. W.—St. Peter Chrysologus, Bp. D.—St. Barbara, V.M.
5. T.—Sabas, Ab.
6. F.—1st Friday.—St. Nicholas, Bp. C.
7. S.—Vigil.—St. Ambrose, Bp. D.

8. **S.**—2nd Sunday of Advent.—Immaculate Conception of B.V.M. (Day of Obligation).
9. M.—St. Leocadia, V.M.
10. T.—St. Melchiades, P.C.
11. W.—St. Damasus, P.C.
12. T.—Our Lady of Guadalupe.
13. F.—St. Lucy, V.M.
14. S.—St. Valerian, Bp. M.

15. **S.**—3rd Sunday of Advent.—St. Valerian, Bp. M.
16. M.—St. Eusebius, Bp.
17. T.—St. Lazarus, Bp. C.
18. W.—St. Auxentius, Bp. C.—**Ember Day.**
19. T.—St. Nemesion, M.
20. F.—Vigil.—St. Dominic, Ap.—**Ember Day.**
21. S.—St. Thomas, Ap.—**Ember Day.**

22. **S.**—4th Sunday of Advent.
23. M.—St. Servulus, C.
24. T.—Vigil—Fast Day—Abstinence.—St. Delphinus.
25. W.—**Christmas.**—Birth of our Lord.
26. T.—St. Stephen, First Martyr.
27. F.—St. John Evangelist.
28. S.—Holy Innocents. M.M.

29. **S.**—Sunday within the Octave of Christmas.—St. Thomas à Becket, Bp. M.
30. M.—St. Satinus.
31. T.—St. Sylvester.

Special Devotion: The Coming of Christ

THE CRIE

I like to go on Christmas night
To see the crib by candle light
I like to watch the new-born Son
The ever welcome lovely One.

The shining star that's high o'erhead
The golden straw that is His bed.
I like to look and meditate
With incense 'round from service late

The animals, I like to see,
They seem like sentinels to me
Guarding the Guest with wonder eyes
Who made their shed a paradise.

I like the green trees standing near
Their singing winds I almost hear
Perchance the angels that are there
Are singing too, a heavenly air.

I like to hear the children sweet
Come up the aisle with eager feet
So like the lambs their little way,
Who from the Leader never stray.

Oh, come with me on Christmas night
And see the crib by candle light
Oh, come and see the new-born Son
This ever welcome lovely One.

DEC. 26 FEAST OF ST. STEPHEN

Sunday, Dec. 26, is the feast of St. Stephen, First Martyr, who is believed, for good reasons, to have been one of Our Lord's 72 disciples.

He was brought before the Sanhedrim, charged, like his divine Master, with blasphemy against Moses and against God. He boldly upbraided the chief priests with their hard-hearted resistance to the Holy Ghost and with the murder of the "Just One." He was dragged out of the city and stoned to death.

Despots govern by terror. They know that he who fears God fears nothing else, and, therefore, they eradicate from the mind their Voltaire, their Helvetius, and the rest of the infamous gang, that only sort of fear which generates true courage.—Burke.

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Devotions Which Win His Favor

TWO years from now we shall be celebrating the seventh centenary of the death of St. Anthony of Padua. Notwithstanding the lapse of those seven centuries, this great son of St. Francis is still one of the most popular, the best beloved of all God's saints. Pope XIII called him "the saint of the whole world," and he owes this universal love and admiration in which he is held, and the unbounded confidence which people place in him, not so much to his extreme liberality in dispensing of heavenly favors as to the winning characters of his holiness. All men love a hero—one who bravely and cheerfully sacrifices himself to the service of a good cause, whom no danger holds back and who is ready to die, with a song on his lips, for the love of his king or of his fellows. Such a hero was St. Anthony, not on the battlefields where earthly fame is won, but in that higher, nobler, holier warfare by which God's kingdom is extended and souls are snatched from the toils of satan. Generosity is the key-note of his life. He kept unsullied the white robe of his baptism, and thanks to this purity of his soul, he was able to see and understand and relish the things of God. To this purity he also owed that joy of heart and that energy of purpose which no trial nor obstacle could ever break or weaken. And thus his life, which was one of exhausting activity, of frequent disappointments and of constant suffering, reads nevertheless like a legend, so gaily did he sacrifice all earthly joys, and throw himself into the service of His Divine Master, like the gallant knights who in his own day, went to fight and to die for the delivery of the Holy Land.

His one desire in the early days of his religious life was to dwell in some solitary monastery where he might give himself up to study and contemplation. But his loving communings with God led him back to the paths he sought to flee. So burning was the zeal for God's glory which began to inflame his soul, so insatiable was the longing for martyrdom which possessed him, that when an opportunity to share the glorious death of

the first Franciscan martyrs offered itself, he gladly embraced it and, garbed in the poor habit of St. Francis, he set out for Morocco in the hope that he would soon shed his blood for Christ. The martyrdom of blood was refused him, but God granted him another, equally meritorious—the martyrdom of apostolic zeal and of truly Christ-like charity. St. Anthony died at the age of thirty-six, broken by fatigue, worn out by incessant devotion to the calls of his sacred ministry.

No wonder then that men love him for the supernatural beauty of his life and for that charity and zeal which made him give himself to God and to his neighbor without counting the cost. He shares with St. Francis a world-wide popularity. There are so many points of resemblance between the seraphic Father and his seraphic Son—the generous sacrifice of earthly goods to lady poverty, the humility which would have buried him in the obscurity of a cloister, the ardent love of Christ, the unquenchable thirst for souls, the longing desire for martyrdom, the wonderful power over the animal creation. And while St. Francis is characterized more by the tenderness of his love and by the imitation of Christ crucified, St. Anthony is carried away by the impetuosity of his charity and walks in the footsteps of the Christ who trod the dusty roads of Palestine in search of the lost sheep. Miracles bejewel the life of St. Francis somewhat sparingly: they were hardly necessary in a life which was itself a miracle. St. Anthony sowed them broadeast and continues to scatter them to the four corners of the earth. Well indeed has he won the name of "Sower of Miracles," "Thaumaturgus" and "Wonder Worker." And this it is which constitutes second claim to the love and devotion of all men. He is still one of the world's greatest benefactors. Few and far between are the Catholic churches which do not contain his statue. He has clients all the world over, and devotion to him has taken on many different forms, so anxious are men to honor him and win his favor. The following are



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— —

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some of the devotions practiced in honor of St. Anthony, and they have been always found a very efficacious means of obtaining graces and blessings from him.

The Devotion of the Thirteen Tuesdays

St. Anthony died on Friday, June 13, and was buried the following Tuesday. That Tuesday was indeed his day of triumph, and so great was the number of miracles that he wrought, that out of gratitude, the people consecrated Tuesday to his honor and visited his tomb on that day in preference to any other. It is still a conviction in Padua that one will obtain on this day whatever is asked of God through St. Anthony. The practice of invoking St. Anthony, preferably on a Tuesday, received a new impetus in 1617. A Bolognese lady had prayed for twenty years that God would bless her marriage with children. She invoked St. Anthony, and one night he appeared to her and told her to visit, for nine consecutive Tuesdays, his statue in the Church of the Friars Minor. She did so, and in due time a son was born to her. We read that the child was deformed. In her grief she took it to the church and laid it at the feet of the saint. It was immediately cured. The news of the miracle soon spread abroad, and everywhere people began to practice the Devotion of the Nine Tuesdays with marvelous results. Gradually the number of Tuesdays was increased to thirteen to commemorate the date of St. Anthony's glorious death. Holy Church has sanctioned both these practices, and to those who make once a year either the Nine or the Thirteen Tuesdays in honor of St. Anthony, she grants a plenary indulgence to be gained each Tuesday, on the usual conditions of Confession and Communion, of a visit to some church or public oratory, some act of devotion in honor of St. Anthony, and prayers for the intentions of the holy Father.

In the city of Edmonton, the natural home of these devotions, is the Franciscan Church of North Edmonton, where they have been held now for the last fourteen years, and where the saint has granted countless favors to his many clients of Western Canada. The devotions begin in the third week in March and are timed to end on the saint's feast-day, June 13.

St. Anthony's Bread for the Poor

A pious young woman of Toulon, Louise Bouffier, came to her store one morning

in March, 1890. She found, after repeated efforts, that the door could not be opened. The safety-lock seemed broken and she called a locksmith. He tried all his keys and then gave up in despair, saying that nothing remained to do but to force the door. Louise immediately thought of St. Anthony and prayed fervently to him, promising him that if her door should be opened without breaking the lock she would distribute in his honor a certain number of loaves to the poor. She then begged the locksmith to make another attempt. He tried a key at random and immediately the door flew open. She kept her promise, and the speedy answer to her prayer made her and her friends adopt and spread the practice of accompanying their prayers to the saint by a promise of alms to the poor. This is the origin of the devotion known as St. Anthony's Bread for the Poor. Eminently pleasing to St. Anthony because it is a devotion that gives as well as it receives, it has taken root wherever St. Anthony is known, and countless are they who have received favors from heaven because of their promise made on behalf of God's poor. St. Anthony's clients in the city of Edmonton should welcome this pious practice. There are at least three institutions which would benefit by their devotion to St. Anthony—the Homes of the Good Shepherd Sisters, St. Mary's Home and the Franciscan Fathers, all of which subsist in great measure on the alms of the faithful. If devotion to St. Anthony take on this practical, charitable form, the great saint will certainly show himself more favorable than ever to those who invoke him.

Servant of Mary—ah, what better name
Than this shall any son of Adam claim!
Servant of her of all creation best,
Of all God's creatures purest, fairest,
best;
Whose face our cloudless morning-star
doth shine
To lead our souls to sunlit heights divine.
Ah, sweet to serve her—sweet, along life's
ways
To strew the deathless blossoms of her
praise,
To breathe—most potent, sin-subduing
spell!
The blessed name that Jesus loved so
well.

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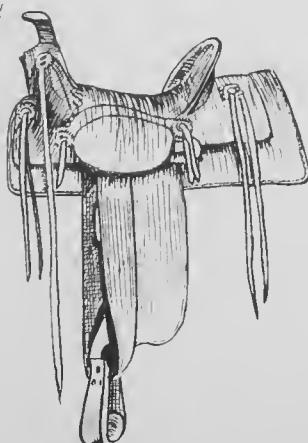
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Catholic Truth and Secular Folly

By J. MILES, Edmonton

EVERYONE, no matter how small be his knowledge of ancient history, must feel the contrast between the hopes and aims of Israel and those of every other nation of antiquity. Each had its life, its work, and its national spirit: some of them have left legacies to humanity, for which it must ever be grateful; and we appreciate Israel's message to posterity only when she speaks through her prophets—those 'mighty men of old,' uttering and articulating all the longings of their nation's heart.

The deepest hopes of Israel are spiritual—if Rome is the body, and Greece the mind, then this despised people of God is surely the spirit; her life gathers round and is stimulated by the hope of the Messiah. One is conscious that she has a mysterious and mystical vocation: she cannot be as other nations, for when she tries, the hand of the Lord falls heavily upon her and she becomes grotesque and fails. Moreover she has an ever-increasing certainty that in her bosom lies the secret which the world needs, but does not seek to know. There is something daring in the way this people—a paltry handful occupying a narrow strip of territory, and surrounded on all sides by empires whose greatness stands out in contrast to her smallness—insists that to her shall nations of the world come.

Yet what those Jews of old thought has been realized beyond the powers of imagination. It is on the literature of the Jews that the civilized world feeds; it is at the feet of the Jews that we learn true wisdom. When we would utter the deepest cries of penitence, or the loudest shouts of praise, it is to the Jewish prayers that we turn. Yes, to Him who was born under the Law, to the Son of David, to Him who was circumcised and kept the Law, all peoples come. This was the unconscious inspiration of the Jews of old—they felt that they had something which no other nation had, a mysterious power of attraction, a strange gift with which to bless and help mankind, and they were right.

Now what Israel was to the world of old, the Catholic Church is to the world of today. She stands in the midst of the

brilliant civilization of the world professing with an insistence that never falters that she and she alone can satisfy the deepest needs of man. She does not profess to give them what other great kingdoms give, but she does profess to give what is more universally needed. Some men may want wealth, some power, others the fulfilment of ambition, but the Church repeats continuously the words of Her Head: "Come unto Me, and I will give you rest." I have the secret that helps men when every other help fails. "I am the way, the Truth, and the Life."

And in our own day of supposed political enfranchisement, surely Holy Mother can voice the appeal of Her Divine Founder: "the truth shall make you free." Yet like Pilate, the world, reverting to paganism, has decided that truth is of no value. Like Pilate it asks: "What is Truth?" but does not wait for an answer. The greatest superstition of all is the superstition that truth does not matter.

Could there be a more melancholy contrast than that between the political fiction of an intelligent electorate carefully weighing the issues of peace and war, and the actuality of a mob of headline-readers stampeded hither and thither by those who own the linotypes? It is a cruel mockery either to flatter Demos—the man in the street, the average man—or to leave him in his delusions. What is to be the ultimate outcome of such hood-winking? Another world of tears it is likely to be, for appalling indeed is the outlook. Between unscrupulous wielders of wealth and power, manufacturers of 'Public Opinion' on the one hand, and duped multitudes on the other, what hope is there of successfully meeting the oncoming tempest? Does truth matter?—yes, for the 'truth shall make you free.'

And this is the time, of all times, chosen by those who claim to be statesmen, to carry to further and final completion the gigantic folly of secular education. More utter blindness to the signs of the times it would be difficult even to imagine. It is clean forgotten that through their Voltarian madness certain



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of the French Noblesse aided the conspiracy that overwhelmed them as surely as those who hate the Church today are willy-nilly making straight the way for the anti-Christian revolution; for all who stop to think know well that the only barrier against the revolutionary terror, the nemesis that has overtaken the insolent reign of Mammon, is religion, and that religion means Catholicism.

Secularism is a lower and baser level than that of the pagans themselves. The Romans felt themselves continually in the presence of unseen supernatural powers, however mistaken may have been their views as to these powers, actively concerned with every incident of their life, public or private. Their religion was not a thing to be exercised at infrequent times and seasons—it permeated their whole life, day in and day out. It never occurred to them that any phase of human activity, any portion of their lives could be subtracted from the control of their gods. For them religion was not merely one of many spheres of human activity. They understood more clearly than many moderns that a religion which is not the whole of life is no religion at all.

Political anarchy, it is well known, prepares the way for political despotism, but it is often forgotten that intellectual and moral anarchy also prepares the way for despotism, and 'free thought,' so called, which includes such clumsy make-belief as the 'restatement' of Divine revelation, also prepares the way for intellectual and moral despotism, the despotism that must culminate in Anti-christ.

Love of truth implies hatred of falsehood. The trend of the world is only to folly and falsehood: the Church, eternal cicerone of humanity, points ever upward to peace and truth.

Oh, all ye that pass by—ye lovers of truth, behold and see if there be reasoning like unto our reasoning! Judaism stood forth, saying: "Nations that knew thee not shall run unto thee, because of the Lord thy God, and for the Holy One of Israel." And nations did come to Israel's footstool. The Church as the true Israel stands forth, saying: "Come unto Me, and I will give you rest. I am the Way, the Truth, and the Life." Men have professed in different ages and under different forms of expression that

they could do without her, but, after they have passed into oblivion, she still lives and bids men test her claim.

There is something very striking in this constant persistence of first a nation, then a society breaking through all the barriers of national life, claiming that the real helper of man is that which represents not mere intellectual or earthly, but spiritual power.

Moreover, this is not only a truth, but it is also a type, and from it we all must learn a lesson. It represents the way in which everywhere the spiritual man is meant to be the central man, the fountain of illumination and attraction to other men. The typical Jew of old, the typical Christian today is in epitome what Judaism and Christianity is to the world as a whole. Christianity lives with the quiet sense of certainty that it is needed, that it can help, not by mixing with polities and the rest, but by living its own silent yet strong life, not by advertising and pushing, by being existing. It has, as it were, the key to man's deeper nature: it says, in spite of all this bluster and talk, in spite of all this show and laughter, you are not satisfied. And when life begins to fail, when need and misery or the sense of sin or the shadow of death draw near, then oftentimes men turn away from their holiday friends; they cannot talk to them of the deep things of life, they turn to the Church. So there is all the world over a type of man and woman who represents this, the spiritual man, the man of insight and of faith, whose life goes deeper than the surface, who does not care two straws about being fashionable or popular, whose heart is set upon deeper and more permanent things. Do you know him?—the man of high ideals who lets many an opportunity, as it seems, slip by; who does not press his opinions, nay, whose opinions you do not know; but who represents to all who know him just that thing which ordinary people do not represent—a man who makes real within himself that which in you was only a possibility. Do you young girls who romp and riot and play fast and loose with every sacred principle and bond, and try by sheer daring to gain influence and a hold on others—do you know why it is that those whom you fain would influence most, turn from you to some quiet person whom in your heart you despised



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and often ridiculed, and you find yourself deserted? Do you know, young men, one amongst yourselves the least noisy, the least dogmatic, who stands aside and takes no part in the worldly conflict while you are in the very front laying down the law, and as you think influencing others—yet who, out of all this tumult, by the simple force of a strict and consistent character gains what he never sought, the deepest influence and the firmest hold. Of all the men you play with or do business with, there is not one to whom you would turn in the real troubles of your heart, save this one man, true, quiet, and retiring, who has a secret strength you cannot gauge or measure or define, who is like the Church in the world, like Israel among the nations.

Oh, the strange freaks of fate! Here are crowds ready to do, or say, or dare anything if only they can gain a certain

position and sway, and here are men turning from them to some quiet character, who has just two or three recommendations, absolute sincerity and a high ideal, who is spiritual, who has too deep an insight into the reality of life, too much self-respect to debase himself for anyone. What cares he for mere popularity or success? He knows his secret—that in the most trifling and superficial nature there is an unsounded deep, that underneath all the noise and bluster and profanity there is a great void and hushed silence more eloquent than words that cries with passionate tears for help and sympathy and support.

Ah, Israel—precursor, in truth, and in type, Israel, tiny Israel between Assyria and Egypt, Greece and Rome—they pass away, she is eternal; they look stronger, she has the strength of Eternity—for riches, cleverness, popularity are ephemeral, but holiness is Divine.

The Feasts of Our Mother

By REV. JOHN MORRISON

Mother of Christ, hear thou thy peoples cry,
Star of the deep, and portal of the sky,
Mother of Him who thee from nothing made,
Sinking, we strive, and call on thee for aid,
Oh, by that joy which Gabriel brought to thee,
Thou, Virgin first and last, let us thy mercy see.

ALMA REDEMPTORIS.

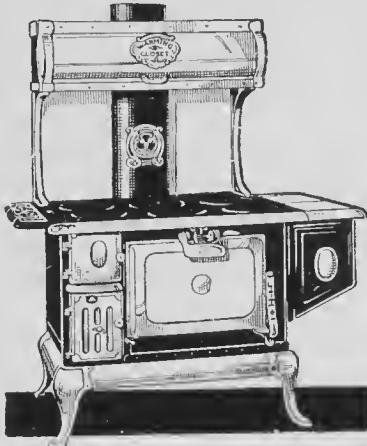
A MIGHTY river does not spring full grown from the earth, but beginning from innumerable fountains and streams, very small in themselves, it moves along its course ever growing as it moves. The same thing can be said of the devotion to our mother Mary. In the same way that the river, starting from its humble sources, comes down the mountains onto the plains, ever growing in size and importance, as it hurries to the ocean; in like manner we find the devotion to our Mother, arising from a few devout souls in the infancy of the Church, and coming down the centuries ever growing as it gathers new lovers into its current, sweeping on into the vast ocean of eternity, bringing on its bosom countless souls to God.

We find in the early days of the Church many allusions to Mary made by the saintly writers of that period. Many

attacks were made at that time on the Humanity and also the Divinity of our Divine Lord; and in their defence of these truths, especially of our Lord's Humanity, we find the fathers and doctors making frequent mention of Mary's name. To St. Irenaeus is given the honor of being the first theologian of Mary the Virgin Mother. In his writings he draws for us a parallel between Mary and Eve, showing that as mankind was bound to death through a woman's disobedience, through the obedience of the other it is saved. Eve, listening to an angel disobeyed God; Mary listening to an angel obeyed the same God; thereby becoming an advocate for Eve. As the years went on, St. Irenaeus was joined by many other holy men and women, whose labor of love it was, to sing the praises of Mary. Every century of the Church's existence has given its quota of saints, doctors of

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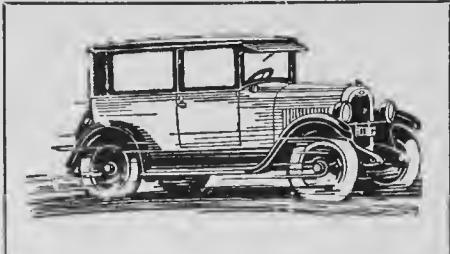
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the Church and pontiffs, who vied with other in exposing and defending Mary's prerogatives. On Dec. 8th, 1854, Pius IX—of blessed memory—placed the seal of his infallibility on their labors, declaring her Immaculate Conception, from which all Mary's prerogatives flow, to be an article of our holy faith. Devotion to our Mother still goes on bringing out by its appeal to mother love all that is noble and beautiful in human nature.

Those not of our faith often reproach us for the honor we pay to our Blessed Mother; for the numerous feasts of Mary to be found in our calendar. To them the Church replies that to honor Mary is the evident will of Almighty God. Who then are we to refuse honor to one whom God has so signally honored? God in His Infinite Wisdom choose her from all the daughters of Eve to be the mother of His Incarnate Son. The very fact that He conferred upon her this sublime dignity compels from us reverence and veneration. Her Divine Son has also given us the example; for His first miracle—at the wedding in Cana—was performed at her request. His last thoughts on the cross were for her—providing for her care by St. John. In life and in death He honored her leaving us the example. The early Christians found in these and many other reasons, opportunities for honoring Mary, and in this way the feasts of Mary were gradually introduced. So numerous are these feasts that here we can consider only a few of the ones that recall Mary's greatest prerogatives and are found in the universal calendar of the Church. There are many more than these, for all the religious orders have feasts of our Lady proper to themselves.

It is only right that we consider first the Immaculate Conception celebrated on December 8th. This is the preeminent feast of our Mother. It is from the complete absence of sin in her during every instant of her existence, that all Mary's honors flow. St. Augustine says "The honor of the Lord forbids to speak of the Blessed Virgin as having been infected with any kind of sin." In conformity with these sentiments Pius IX declared Mary to have been free from original sin, even from the first instant of her conception. On this day the Church thanks God for Mary's singular privilege, and begs of Him for her sake

that we might preserve our baptismal purity. Most Catholic homes have a picture of the Immaculate Conception; yet how many can explain the significance of the things found in that picture. We see there Mary, standing on the globe; her foot on the serpent; in her hand a lily. At her feet there is the moon, and around her head a crown of stars. Such is the picture and the explanation is simple. The lily of course signifies her purity. That Satan never had power over her is expressed by the crushing of the serpent under her heel. Raised by her sanctity above all men she stands on the globe as their Queen. The moon ever changing is at her feet to show her above all change, free from all vacillation between good and evil. And last of all her mind ever rested on the Most High; as typified by the stars at her head; which also form a halo proclaiming her sanctity.

On the eighth of September we celebrate Mary's Nativity. This feast is found in the Church as early as the fifth century. It is noteworthy that there is only one other saint whose natal day is celebrated by the Church that is St. John the Baptist. The early Christians paid little attention to their birthday, which they considered only as a day in which another sinner was born. They kept instead the anniversary of their baptism as more fitting, on account of it being the day of their spiritual birth. Many of them celebrated this anniversary on the feast day of the Saint whose name they received in baptism; a custom that is found in many countries today. With Mary and St. John it is different, as their birthdays are not the birthdays of sinners, for both were born without original sin. Mary because she never for an instant was subject to it; and St. John, because the Scriptures tell us, was sanctified before his birth. (St. Luke 1:15).

We naturally love to hear the names of those dear to us. The name of our natural mother will always bring fond memories and a flood of love to our hearts. With lovers of Mary it is the same. Her name made glorious by the "Hail Mary full of grace" of the angel, brings happiness to their hearts. Catholics the world over rejoice in giving Mary's name to their daughters; thereby placing them under her protection, and as an encouragement to imitate her vir-



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tues. To the lovers of Mary and those who bear her name, the feast of the Holy Name of Mary is one of special devotion.

All walks in life may find in Mary's feasts one that they may consider as of special significance to themselves. This is especially noticeable in the Feast of the Presentation of Mary on Nov. 21st. The Religious Orders delight in this feast. Tradition tells us that at the age of three Mary was left in the temple by her parents, where she dedicated herself to the service of God. The reason is clear for the religious love of this feast. By the consecration of their lives to God all religious are following in Mary's footsteps. Hence on this day, from those whose lives are given to God, there arises from their hearts in union with Mary, the sentiment of confidence in God as found in the fifteenth psalm, "Dominus pars hereditatis meae." "The Lord is the portion of my inheritance."

March 25th, the Feast of the Annunciation is the reminder of a momentous day in the history of the human race. To a virgin in Nazareth there appeared an angel of God with wonderful tidings. The fullness of time was completed and

redemption was at hand. To Mary, through the overshadowing of the Holy Ghost, was given the honor of clothing the only-begotten of the Father with humanity. On that day heaven waited until from the lips of the maid was heard: "Behold the handmaid of the Lord; be it done to me according to thy word." Nor is it alone on this day we bring this to mind; but every day as the Angelus bell sends its peal over quiet country and noisy city, we bow our heads and from our lips arise the words used in that holy scene. In this way we daily recall the Incarnation.

The God whom earth, and sea and sky
 Adore and laud and magnify,
 Who o'er their threefold fabric
 reigns,
 The Virgin's spotless womb con-
 tains.

The Purification, February 2nd, brings Mary's humility to our recollection. The Mosaic Law in many of its statutes reminded man of the scourge sin had placed on the human race. One of these regulations concerned women after childbirth, declaring them to be unclean for a certain

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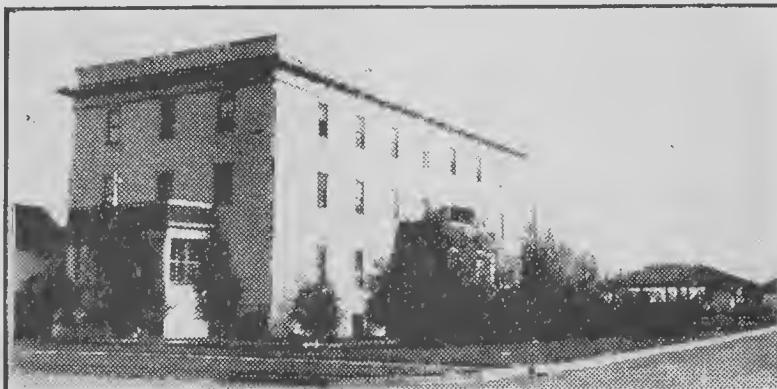
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time. This was to denote the impurity of man's origin by his being conceived and born in sin. Mary in her humility submitted to this law, and we see her forty days after the birth of her Son going to the Temple to undergo the ritual of purification. The Church today has a blessing for mothers after childbirth. Its object is not the same as the Jewish purification, but is an honor to the mother who in Christian wedlock, has brought another member into God's Church.

Mary was the mother of the Man of Sorrows. His sorrows she shared with Him as she did His joys. Daily and hourly over their lives lay the shadow of the cross. Holy Simeon in his prophecy told Mary of the sword of sorrow that would pierce her heart. It was not a sword of steel but one of bitter anguish that stabbed her innocent heart, as she stood under the cross while her Divine Son yielded His life as an apology to the offended honor of God for the human race. On the feast of the Seven Dolors our Mother's sorrows claim our compassion.

Is there one who would not weep,
 'Whelmed in miseries so deep
 Christ's dear Mother to behold?

We conclude our thoughts on our Mothers' feasts with the Assumption, August 15th. Her life, as her feasts show,

was made up of joy and sorrow, as ours. Her joy was her Son; her sorrow, because of His sorrows. She was with Him in life, and in death He took her with His soul and body. To her many privileges He added the final one of anticipating for her the resurrection of the body. We can imagine the triumph of her entrance to heaven. So while the angelic choirs sing their hymns of praise above, we on earth can join them with our homage:

Hail, O Queen of Heaven enthroned;
 Hail, by the angels mistress own'd.

Mary our Mother is in heaven. By her feasts the Church draws us to her, and through her to God. We have been upbraided by those who have never learned to love the Mother for our devotion to her. How can we love the Son and not the Mother, or how can we separate them? We cannot forget that from the cross He gave us that Mother to love and cherish as our Mother. We are accused of adoring her, but we are ever mindful, that always, "To Mary honor, but adoration to God."

Let those who scoff but learn to know our Mother as we know her, and like us they will often gather around her. To Him who ever sheweth mercy and to spare we cry in all humility with our Mother—have mercy on us. To our Mother, when as her children we go to her with our troubles, to seek her intercession with her Son, our cry will ever be—pray for us.

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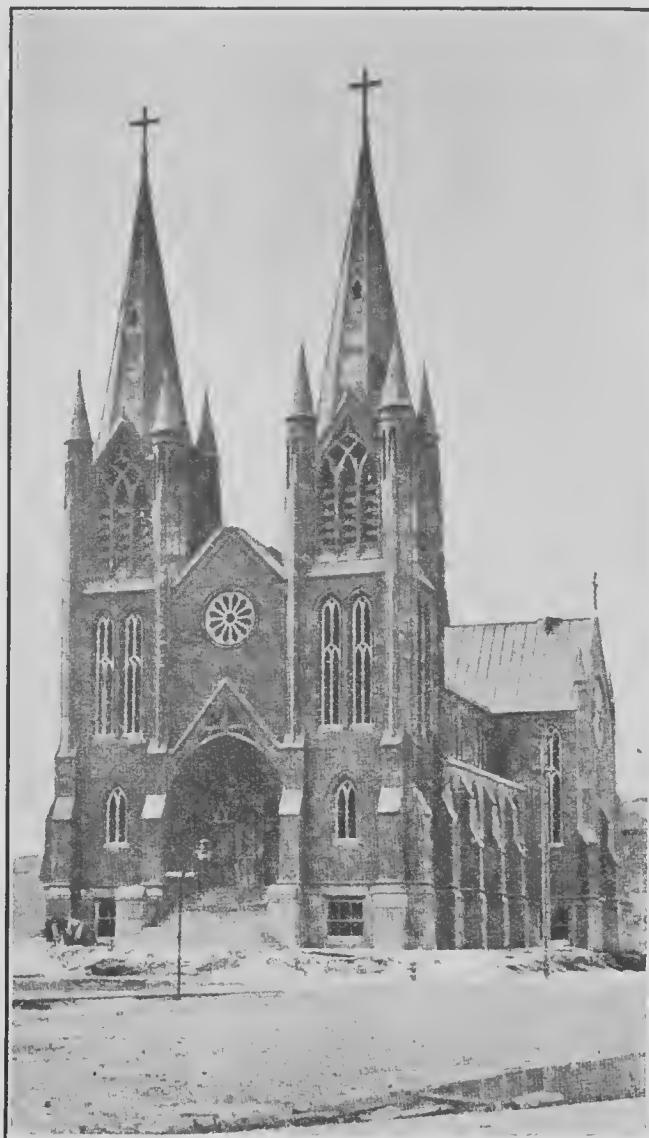
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A Scottish Second Spring

By VERY REV. J. J. O'HALLORAN, Castor

WITHIN the last century and a half the Catholic population of the Archdiocese of Glasgow, Scotland, has grown from just a mere handful of people to upwards of half a million. It is not surprising, therefore, that Scotch Protestants view with alarm this rapid increase of the Catholic Faith and the steady decline of their own numerous sects. In consequence there have been many meetings of ministers to protest "the Irish invasion," as they term the progress of the Faith, and appeals have been made to Parliament to take measures to prevent further increase in the number of Catholics through immigration.

The unfounded belief of these gentlemen that Protestantism is the essential religion of Scotland is responsible for many of their wild illusions and extravagant statements. They forget the glorious history of the Catholic Church in Scotland. They forget St. Ninian, St. Kentigern, St. Margaret, St. Columbkille. They forget that Glasgow and Aberdeen Universities were founded in Catholic times; that the famous churches of Glasgow, Edinburg, Holy Road, Kelso and Melrose Abbey are evidence of Catholic priority to any Protestant claims. The return of the Faith in Scotland is but the national growth of the grain of mustard seed which wilted and almost perished during the religious upheaval of the 16th century.

The Conversion of Scotland

According to an ancient tradition in the Scottish Church, Christianity was first preached in Caledonia by Marcus and Dionysius, who were sent from Rome by Pope Victor I, at the request of King Donald, about the year 200 A.D. The Lowland Scots or Piets were converted by St. Ninian, sent by Pope Siricius in the year 394 A.D. His work south of the Grampian Hills was continued after his death by St. Palladius, who consecrated SS. Ternan and Severanus. Thus bishoprics were established in northern and central Scotland. St. Kentigern (better known as St. Mungo, meaning "the beloved"), a disciple of St. Severanus, was sent by him to the district of the Clyde River. There he founded the See of Glas-

gow, where he died in 603 A.D. The northern and eastern Highlands and the Hebrides were firmly established in the Faith by St. Columba or Columbkille between the years 563-597 A.D. The monastic system introduced by him became the ecclesiastical system of Scotland and the abbots of Iona for over two hundred years, as the Venerable Bede relates, had jurisdiction over the Church throughout the country. Such briefly is the history of the conversion of Scotland to Christianity.

The Protestant Secession

The "Reformation" took place in Scotland later than in England and there can be no doubt that English influence was largely responsible for the perversion of the northern country.

After Henry VIII declared himself head of the English Church (1534), he earnestly sought to persuade his nephew, James V of Scotland to do likewise. James refused to join the English schism and caused Parliament to pass laws in support of Catholic doctrine and Papal supremacy. Henry VIII, thereupon, declared war, with the avowed object of conquering Scotland and forcing his will on the people. Many of the Scotch nobles, like their English contemporaries, with covetous eyes on Church property, deserted their king, who died broken-hearted in 1542. His infant daughter, Mary Stuart, was sent to the French court for safety. The struggle against the invading reformers was continued by Cardinal Beaton, who was foully murdered in his palace at St. Andrews at the instigation of Henry VIII. Thus the Catholics of Scotland were left without a leader in their extremity.

The impious John Knox had now a free hand and, supported by many of the nobility, belched forth a stream of violent invectives against the Catholic Church and the Papacy. He inflamed the worst passions of men and with his "raseal mob," as he affectionately termed his followers burned and destroyed the prieleess works of art, which adorned the churches, and demolished many of the edifices by fire.

The execution of Mary Queen of Scots

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by her illegitimate, half-sister Elizabeth, and the union of Scotland and England later under James I of England (VI of Scotland) left the Catholics at the mercy of the unscrupulous reformers. Thus by imprisonment, exile, torture and murder the Presbyterian religion was finally forced on the majority of the people. How different to the means by which Christ, whom they professed to follow, founded His Church on earth and His followers and successors converted the nations to their Saviour.

At the beginning of the 17th century the Lowlands were almost entirely Protestant; the sparsely populated Highlands and Hebrides had remained largely Catholic.

The Second Spring

What Iona as a mission centre was to St. Columba in his work of preaching the Gospel among the Picts, such to his contemporary, St. Kentigern, was the spot around which was to grow the great city of Glasgow and from which over a wide area, he spread Christianity among the Britons of Strathclyde. The story of the growth of the city and the southwest of Scotland are interwoven with the history of the Episcopal See, established by St. Kentigern (Mungo) on the banks of the Molindinar. At the close of the 15th century it had become an important city with an annual fair, a beautiful Cathedral (now in Protestant hands), in the crypt of which St. Mungo lies buried, and an excellent university. Its prosperity and advancement were due to zealous bishops and Catholic effort. When the revival of the Faith in Scotland commenced towards the close of the 18th century, Glasgow was naturally the centre of religious activity.

Let us take up the story at this period when the prospects of Catholics were beginning to improve. It was an epoch which saw the establishment of American Independence; the old French monarchy had been swept away by the Revolutionists; the fires of revolt burnt everywhere in Europe. All these events had their repercussions in Britain. The more enlightened British statesmen were beginning to be ashamed of the Penal Laws and making efforts to have them repealed. The Catholic Relief Bill (1778) in England and Ireland, followed in 1793 by a similar Relief Bill for Scotland,

gave to Catholics a fair measure of religious liberty. They were at least placed under the protection of the law and could no longer be molested with impunity.

These efforts at redress aroused the fury of fanatics throughout the country. The notorious Gordon Riots (1780), which were quickly suppressed, broke out in England. The proposed measure had to be postponed fifteen years in Scotland. The General Assembly of the Kirk aroused a storm of fury and fanaticism in the northern land. The synod of Glasgow and Ayr proclaimed a Solemn Fast. To what extent the populace fasted we do not know, but they responded heartily to the appeal to discourage Popery. "The Scots Magazine" gives an account of their actions:

"On the Sunday, subsequent to the meeting of the Synod of Glasgow, during the time of the morning service, a mob gathered around a house just by the College Kirk, where they understood a few Catholics had assembled for worship. The mob not only insulted but terrified the poor people to the highest degree. The only person like a gentleman escaped in a chair, amid the curses and imprecations of the multitude. Some poor Highland women had their cloaks and caps torn off them and were pelted with dirt and stones. The rabble continued the outrages until night, when they broke all the windows of the house, breathing blood and slaughter to all Papists and in every respect profaning the Lord's Day in a grosser manner than was ever before known in Britain."

From the same source we learn that the private house of a Catholic gentleman, Mr. Bagnal, where a few Catholics assembled for Holy Mass on Sundays, was set fire to and destroyed.

The destruction of Mr. Bagnal's house left Catholics temporarily without a place of worship in Glasgow. They next secured a small room at the top of a turnspite stair in a close in the Saltmarket, which served as a chapel from 1780-1791. It was at this time that Bishop Hay proposed that Scotch Catholics pray for George III and his family, instead of the Stuarts. This was a prudent suggestion as the early persecutions of Catholics were due in some measure to their well known Jacobite leanings.

Bishop Hay, a convert, had been a

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surgeon attached to the ill-fated army of Bonnie Prince Charlie, whose attempt to regain the lost kingdom of Britain for the House of Stuart met with a crushing defeat at the battle of Culloden. After a short imprisonment in Edinburgh Castle, where he met a Catholic publisher named Meighen, he decided to become a Catholic and go abroad, as he could not continue his medical career in Scotland. On his travels he met Bishop Challoner, who advised him to become a priest and sent him to complete his studies at the Scots College, Rome. In 1758 he returned to his native land as a priest and was made Vicar Apostolic in 1769. (The hierarchy was not restored in Scotland until 1878 in the reign of Pope Leo XIII). The progress of the Faith in Scotland is largely due to Bishop Hay's far-sighted zeal and piety. He immediately set to work to collect funds to purchase necessary property; to instruct his people and help them in their spiritual and temporal affairs.

The towns of the Lowlands were now beginning to enter an era of industrial expansion. Trade was developing rapidly and the foundations of Glasgow's commercial greatness being laid. These developments necessitated the employment of large numbers of people and Catholics, though hated and despised, were welcomed to fill the ever-growing ranks of labor. These Catholics came from the Highlands of Scotland and later from Ireland. Some of the firms even offered to build Catholic churches to induce Papists to come to the city and take employment with them. The great docks, ship yards, chemical factories, railroads, gas works, water works, mines and other industries were largely constructed and manned by Catholics.

In 1797 a small brick church was built in the Gallowgate; but it was not until much later that the numerous Catholic churches, which adorn Scotland were built. The rapid increase of Catholicism in Scotland may, then, be attributed to the Relief Bill of 1778 and 1793; Catholic Emancipation (1829); the expansion of commerce and especially to the noble lives of the people, whose efforts God has blessed so abundantly. The latest figures available give the Catholic population of Scotland as 654,800, of whom about 500,000 are resident in the Archdiocese of Glasgow.

Before concluding this brief sketch of the revival of the Faith in Scotland, mention should be made of the Highlanders, who were forced by political and religious persecution to seek new homes across the sea. They went in thousands in the closing years of the 18th century to Nova Scotia and the Maritime Provinces, where their descendants still keep the Faith for which their forefathers suffered so much.

The late Father Archibald Campbell, S.J., during a visit to Canada in 1907, wrote home to Scotland from Antigonish, N.S.:

"I am living in one wild hurricane of enthusiasm here . . . Our Highland Catholicity cannot hold a candle to what they are here. There are sixty Gaelic-speaking priests in this diocese; fifty Gaelic-speaking nuns teaching in the schools; 45,000 Gaelic-speaking Catholics, headed by a venerable Bishop, who talks Gaelic like an old Highland crofter."

The children of St. Columba are still coming to our shores. Many of the Catholic settlers in Alberta, brought to the West by Rev. Fathers MacDonnel and MacIntyre, are Hebrideans, whose ancestors received the light of Faith from the Irish monk St. Columbkille.

The motto of Glasgow is: "Let Glasgow Flourish." May she, and all Scotland with her, flourish as her founder St. Mungo prayed that she might prosper in the Faith of Christ.

From time to time there has been a good deal of attention and thought given by Catholic writers and students to the question of Catholic leadership in education, science, invention, research, and so forth, apart from the purely religious leadership which belongs to churchmen. It sometimes seems to us that the first thing to do for Catholics is to very definitely persuade them that they need leaders; that it would be to their advantage to have them; to have the way shown them in the better sort of worldly wisdom by men and women who are their brethren and who have been given a sound foundation in essential Catholic truth. Up to now, Catholics in general have always been inclined to jealousy and envy of the Catholics who have shown some capacity for taking a leading part in such matters. Do Catholics want leaders?—Exchange.

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The Human Intellect and Religion

By REV. J. PHELAN, Edmonton

God has endowed man with manifold and wondrous powers—with thoughts that wander through unlimited space, that break through the veil that separates the known from the unknown, and enter into the realms of eternity, with ambitions that subjugate the forces of the elements, and scale the very ramparts of heaven, with daring that elicits the secrets of nature, and with skill that masters the most vexing problems. And in the healthy and free use of these powers is God glorified and God's will done, provided His directions and prohibitions are duly regarded. God made everything and He saw that it was good, He rejoices therefore in the creatures of His creation. He rejoices in their expansion and in their joyous life. He rejoices and is glorified in the humble occupations of the lowly, in the efforts of the teacher, the realized dreams of the artist and poet, and in the sublime thoughts, and subtle meditations of the philosopher. Those who see God's will in their work, and devote themselves to it may count upon a blessing and reward from Him. This is to rationally and duly labor.

Who are they who rationally and duly labor? Strange to say that for none is this condition so hard to fulfil as for those who are led by duty, or choose to the cultivation of the higher faculties of our nature. Not so hard is it for those humble folk who are engaged in the lowly occupations which often doles them out a niggardly pittance. It is not so hard for them to understand, or at least to feel that they have need of Him who directs all things. Mounting higher they realize that their work needs something else—something they cannot give it. Their tasks need something beyond themselves, and they seek it beyond themselves, they seek it in God, in religion. But with the devotees of literature, science and art it is not the same. Pride, that sin by which angels fell, is their predominant passion. They feel that their pursuits need have no end or purpose beyond themselves. Science is self sufficient; it need, they think, have nothing to do with Revelation. Art justifies

itself; it is subject to no control of the moral law. Literature is justified in itself; it may speak on any subject and speak what it will, provided it speaks beautifully and charmingly. They are tempted to the folly of thinking and acting as if the poetical term "creative" sometimes applied to their works were to be taken in good earnest, and they were indeed really creators. To them the words of St. Paul might aptly be applied: "They are counted among those whose law is destruction, whose God is their belly; whose glory is their shame, who mind earthly things. They became vain in their imagination and their foolish heart was darkened. Professing themselves to be wise, they became fools." Knowledge divorced from God leads to every form of misery, social exploitation and dominion. The poor are made poorer, and man's inhumanity to man is everywhere in evidence. Human life loses its sacredness, and human beings become means to ends.

The human intellect in all ages has been prone to make vain and audacious pretensions. God has therefore denounced such deplorable error and presumption, and has warned man to be always on the lookout for the latest fashion of idolatry. There are today more subtle and dangerous rivals to the worship of the one true God than Moloch or Mars. Men make to themselves false gods of the works of their hands, the desires of their hearts, the inventions of their brains, while they accuse the Catholic Church of superstition, practices when she rightly honors the Blessed Virgin and the saints.

The first condition for the right use of the mental gifts that God has given us is to be humble and to submit ourselves to the Giver, not seeking to deprive Him of His rightful glory, and acknowledging with the greatest minds of all time that without Him there can be no gifts and no use. The more generously the creature renders to the Creator this homage, the more surely will those gifts and their use be raised to their highest power and usefulness. On the other hand the more they are turned away from their true end,

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the more they condemn themselves to nullity and harmfulness.

The end of all things earthly for us brings another inevitable condition of the right use of the higher faculties of our nature, that they be used in subordination to God, to the lights He sends, to His will revealed. The human will must bow to God whether He speaks in our hearts by the natural law or by positive revelation by His representatives here on earth, or by the voice of conscience. Faith is a light that transcends that of reason. Purely natural reason has its own sphere, and can only enlighten us dealing with mere natural truths. Faith and reason go hand in hand, and the more daring the explorations of reason, the harder it tries to solve the riddle of life, the more necessary becomes Divine Revelation. Baen's dream was universal knowledge, a most dangerous chimera, and the quest of it by natural lights is inevitable disaster. Reason is a spark from God's own infinite knowledge and if rightly used it is the glory of our humanity, that accompanies us even in the realms of Revelation, and faith does not leave it behind in her highest ventures. But faith has warned us time and time again against the presumption and usurpations of reason. "I give Thee thanks, O Father," says our Divine Redeemer, "for that Thou hast hidden these things from the wise and prudent, and hast revealed them to the little ones."

And thus the more men trust in their own guidance, and reject Divine light, the more they condemn themselves to nullity and harmfulness. Many brilliant intellects there are in history who could have served as torches to guide men along the dark paths of life who after having led others to wisdom and happiness, have "shone as stars throughout never-ending eternity," but who have led others into darkness and error, brought scandal on themselves, and the age in which they lived. But such is the result of overweening confidence in puny natural powers, of trying to measure God's ways by our infinitely insignificant capacities. Let invention pile up its store of wonders and enlarge as it will the treasury of knowledge, let the discoverer speculate where and how he will, there are endless worlds to conquer and there shall always remain an infinite eternity. There are worlds in and out of space—untraveled, un-

imagined worlds. Fainity, instrument imagination and conjecture fall down. We need something else—we await a new faculty—faith; a new instrument—Divine Revelation.

We should not forget that these worlds that are way beyond the telescope's range, beyond the shining of the farthest star are worlds that concern us. They are the world of our daily struggles towards righteousness and happiness. Religion, faith, hope and charity are beyond literature, science and art, and yet they are closer to us than food or clothing. The arts and the sciences cannot put God into our souls yet this indwelling power is our natural and supernatural life. Nor does this indwelling power depend on literature, science or art. The poorest peasant and the simplest child can possess God intimately when the self-pleased philosopher or poet has wholly missed Him.

But if God rejects the knowledge of the proud, dear to His heart is the man who knowing his own place seeks to cultivate the powers that God has given him. Solomon pleased God by preferring wisdom before wealth; so pleasing to God was his choice that in addition to wisdom He granted him the fulness of earthly prosperity. And from that day, since Divine Wisdom itself appeared and conversed with men, it has found humble men of splendid natural gifts to broadcast its voice. Many of these men had very little acquired learning, but the secret lay in the fact that they used what gifts God gave them with an intention that made for His honor and glory. All the great lights whose names we read in history, and whose writings are full of the profoundest thoughts were men who admitted their own nothingness, and were loud in their praise of God Omnipotent. Such were the Augustines, the Jeromes and the Gregories. Thomas Aquinas and the scholastic theologians, Copernicus and Clavus and Leonardo and a host of others. In traversing the ages since the Church first entered on her mission of civilization and enlightenment, the continuation of the career of Him who was the light of the world, we come upon names of men from before the face of whom fled away the darkness of barbarism, and the darkness of sin.

"Silent man," says Cardinal Newman, "Who observed about the country or

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discovered in the forest digging, clearing and building, and other silent men, not seen, were sitting in the cold cloister tiring their eyes and keeping their attention on the stretch while they painfully deciphered and copied and re-copied the manuscripts that they had saved. By degrees the woody swamp became a hermitage, a religious house, a farm, an abbey, a village, a seminary, a school of learning and a city. Roads and bridges connected it with other abbeys and cities, which had grown up, and what the haughty Alaric and fierce Attila had broken to pieces these patient meditative men had brought together and made to live again. When they had in the course of many years gained their peaceful victories, perhaps some new invader came, and with fire and sword undid their slow and persevering toil in an hour. The Hun succeeded the Goth, the Lombard to the Hun, the Tartar to the Lombard; the Saxon was only reclaimed that the Dane might take his place. Down in the rust lay the labor and civilization of centuries—churches, colleges, cloisters, libraries—and nothing was left but to begin all over again." We can continue the sad story far beyond the point at which it is here left by Cardinal Newman. Too often have we seen the spirit of the savage Hun and Goth, the heathen Saxon and Dane dominate the lives and works of so called civilized reformers. We have seen that savage and barbarous spirit in the guise of an exalted nationalism, ruthlessly destroy the riches accumulated from past ages. The story of pillage and waste has gone on all through the centuries, and to-day Russia and Mexico are the latest lands that can tell such tales. In Mexico and Russia colleges have been turned into barracks, churches into cinema theatres, and the savage butchery of religious men and women has helped the cause and growth of Bolshevism. But they remain true, and like good soldiers of Christ they begin their work all over again. "The children of the Church," says Newman, "began their tasks of rebuilding so promptly, cheerfully and tranquilly, as if it were by some law of nature that the restoration came, and they were like the flower and shrubs and fruit trees which they reared, and which when ill-treated do not take vengeance or remember evil, but give forth branches, leaves or blossoms, perhaps in greater profusion and

with richer quality for the very reason that the old were rudely broken off." A false liberalism has perpetuated the spirit of the barbarian, and has vainly striven to improve education in all its stages by moving farther away from the ideals and methods of the Catholic Church—the inspired teacher of mankind, that marvelous institution that subdued barbarous nations, and changed them from a savage to a civilized condition, from superstition to true worship. The Church that victoriously rolled back the tide of the Mohammedan conquest; retaining the leadership of civilization; stood forth in the front rauk as the leader and teacher of all, in every branch of national culture; bestowed on the world the gift of true and many sided liberty. Jesus Christ is the remedy for which the evils of the world cry out, but as in all things we can and must learn much from the past, so very especially can we effect a return to Christ only if we heed all that His teaching and His spirit have inspired in His Church since the day when He commissioned His apostles to continue His work forever.

Stand in front a mirror and size yourself up. Are you the shape of a letter S? Do your shoulders droop and does your abdomen sag? If these things are true, it is not so much a matter of reducing diet as mental stamina.

What you need is to yank yourself up physically and mentally. These defects are probably the fault of wrong posture. The right posture is: head erect, chin drawn in, chest high, weight on the balls of the feet.

Remember these four items. Memorize them and see if you are living up to them as you stroll down the street. Or do you always ride in the car? That is one thing which ails us moderns. We are taking it too easy and letting our bodies and our stamina slump.

We need to make ourselves more taut, both physically and mentally. We need to get over that chronic "tired feeling." We need to throw out our chests and draw in our chins and our "tummies." There is no royal road to good posture. We cannot buy it at the store nor get it by proxy. Nobody but ourselves can pep ourselves up; and it is not done overnight. It is a matter of long habit, persisted in day after day.—Catholic Citizen.

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Charity and the Cure of Souls

CHARITY has a threefold function in the kingdom of Christ; it rescues, evangelizes and reforms

1. Rescue Work. The approach of the kingdom of Christ is often difficult. Obstacles of all sorts block the way to it. Those who have any contact with life know that there are many physical, economic, moral and spiritual difficulties which make it very hard to enter into the kingdom of Christ, and at times make it morally impossible. A little experience in the pastoral ministry will also reveal that it is often impossible for the cure of souls to reach such individuals. The natural requisites for the operation of the cure of souls are simply lacking. Of course, the grace of God is able to supply substitutes for it; but the simple activity of the pastoral ministry stands helpless in the face of such difficulties. It surely would be an easy way out of the problem to leave difficult cases of this character to the grace of God and not turn a hand to meet their needs. However, such action would not be conformable to the will of God. For He wants His ministers to be His ambassadors and actually creates avenues of approach to the possession of His kingdom. His law is evident on the point, when He ordains: "What you did to one of these my least brethren, you did to me; what you did not to one of these least, neither did you do it to me." (Mat. 25: 40ff).

While recognizing the need of action on the part of the priestly ministry, still we must not fail to note that now more than ever before, the ordinary cure of souls is practically helpless in the face of present day evils. It simply cannot reach effec-

tively large portions of its own flock, not to say a word about the rest of urban life in its own district. However, the ministry of saving souls in the darkest sections of our large cities—"The West Ends," "The East Sides," "The Black Belts"—may not and must not be left entirely to the Salvation Army. We admire the excellence of the cure of souls given by our parish priests and hence level no criticism at them for not taking the work in hand. Such criticism would be as unjust as it is unfruitful. But we do insist that it is high time at present that our united forces heed the call of our Holy Father and meet these new tasks with the new methods of the Lay Apostolate.

The type of charity, which will render the Catholic cause a tremendous service in more than one way, especially by directing the American mind to our good works—for "By their fruits you shall know them" is still the key, which unlocks the doors of the kingdom of Christ to many a searcher for truth, as it did to Bishop Kinsman—will necessarily assume the form of rescue and relief work. Like the Good Shepherd it will go out in the highways and by-ways of human life in search of the needy sheep, the sinner, the unadjusted, the maladjusted, learn and assuage their needs and bring them to the Christian dignity of self-help. Like the charity of the Good Samaritan, it will serve the needy with an open eye, a merciful heart, spontaneous service, adequate help, personal sacrifice and perseverance. It is indeed all too common in America to see the similarity between charity and social service, social work and social welfare stressed. However,

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And I will leave the rest to thy will.

From one Shrine of thine to another

Let my life be a pilgrimage still;
At each one, O Mother of Mercy,Let still more of thy love be shown,
Till I kneel at the last and the brightest—
In heaven, O Queen, at thy Throne.

it is a mistake to identify charity with them, merely because of the fact that the help which charity gives is often of an economic character; for the source, motive and end of charity is far greater than of any of the works named; they are supernatural. On the other hand it would be equally as erroneous to limit charity to the work of relief and protection. These features of charity must not be separated from the other essential tasks of charity, if we would have it meet its proper end.

2. Missionary Work. The mind which casts the formula—the care of souls is the soul of the care of the poor—caught the essential message of Christian charity. The test of the efficiency in relief work is whether its charity emerges into missionary work. As St. Thomas Aquinas says, the test of the genuinely spiritual quality of our charity is when it raises in the heart of the beneficiary a desire to pray for the giver. Though incapable of statistical tabulation, charity must be adjudged by the responses it calls forth from the members of the Church to **misionize** for the kingdom of Christ. To borrow the parlance of the marts, a satisfied customer is the best kind of advertisement. For missionary charity is essential to the rest of charity, since it lights the way. It enlightens the whole path of social life and shows modern men the true way of living the glad tiding of the religion of Jesus. The truth of Christ would indeed be dead capital, a buried talent, if it were allowed to remain inoperative in the lives of the few who have accepted it. From the inner joy of possessing the truth of Christ all must seek to make it accessible to many. The driving force operating here is love, a veritable vis concretiva for the spread of the faith. As is evident, this inner conviction and the will to spread the truth of Christ is not alone the portion of the ordained ministers of Christ. For in its inner nature Christian charity is a mission from God to the world, a call to the especial discipleship of spreading His holy religion. This is the charge laid upon each member of Christ's mystical Body through the sacraments of Baptism and Confirmation; for it is then that all are sent as apostles to give testimony unto Jesus Christ. This is the true notion of the Lay Apostolate. It does not substitute its lay forces for the ordinary

priestly offices of the Church; but it helps the ordinary cure of souls to extend its mission and services to countless souls whom it would not otherwise reach. It volunteers its services for the economic, intellectual and religious support of the home and foreign missions in greater quantity and quality than heretofore. It champions Christian thought, principles and practices in private and public life, in the home, at the marts of industry and commerce, everywhere that modern life evidences their need. It demonstrates the joy of being a Christian; it diffuses the peace of soul which the gospel of Jesus gives; it spreads the thought of the Lay Apostolate. Its mission is to eschew every type of tired, languid, senile Christianity and arouse through the spirit of apostolic Christianity prophets, disciples and apostles, whose aggressiveness will renovate the world with "the peace of Christ in the kingdom of Christ."

The greatest help to the cause of saving souls, which charity with its apostolic aggressiveness can render, lies in its service to the pastoral ministry of our parish priests. Under the authority of our priests, it will unburden their ministry of such work as can be done by others, especially rescue work, care of the societies, propaganda work, special parish work, etc. The apostles gave the stewardship of the alms of the Infant Church to others without any damage or loss of prestige to their own apostolic office. Since our parish clergy of today are burdened with all types of harassing problems, they are unequal to the tasks which their ministry imposes on them, unless our laymen rally to their aid. However, many items of Catholic action will be left undone, unless the charity of our laity is organized to meet the challenge as the common endeavor of the parish association as such. The Parish Lay Apostolate is the call of the layman to participate in the apostolate of our parish priests, according to the words of our Holy Father. Our priests and people must give this charity greater thought and study.

3. Reform Work. The missionary work of charity is extensive in character! it spreads the kingdom of Christ. The reform work of charity is intensive; it perfects the other aspects of charity work by building up the kingdom of Christ in the hearts of men.

In this field of work, as in the others, we again point out that there is no question of invading the office of the cure of souls as such. This phase of the work of charity is simply to supply the cure of souls with ways and means for the more aggressive and effective accomplishment of its ministry, assuming preparatory work to it and giving after-care where it is needed. It fosters, protects and extends the scope of the cure of souls in ways in which it would never otherwise achieve.

The end and object of many of our Catholic societies have a part of this field of charity for their accomplishment. True it is, that a cry for the simplification of our societies is being heard in our midst, demanding the suppression of some of them. Without entering on a discussion of this question, we wish to point out that the mission of modern charity is to champion the object and importance of Catholic societies for the religious life in our day. For they have not mere economic welfare for their purpose, but are powerful agencies to arouse and infuse Christian ideas, principles and practices into the lives of our people. Their work is to realize the words of the apostle, to make them a social fact: "I live, now not I, but Christ liveth in me: I live in the faith of the Son of God, who loved me and delivered Himself for me." (Gal. 2:20).

These societies are not only necessary; but somehow we must organize our forces to resuscitate the societies, which take care of the four states of life and at the same time organize more extensively the various avocations for Catholic action. For Christ must gain disciples for His kingdom in every vocation of life through the members of that avocation exercising their social duties in Catholic action. With regard to the extension of such work, we can say that the ordinary cure of souls is handicapped more today than ever before and is in no position to undertake the burdens of new activity. For in the various avocations and states of life new moral, economic, and social problems have arisen, which do not interest all the members of the Church. However, they are of such a vital character, that they demand an answer; and any neglect to give them a solution is and will continue to harm the religious life of many souls. Therefore, to meet the challenge which

they impose, and thus realize the Christian ideal, we need to organize auxiliary forces from among our apostolic laity to help the ordinary cure of souls. They in turn will support the pastoral ministry of our priests and will supply the individual worker with the means to meet the new situation. However, in order that the individual may realize the words of the apostle in his own life—"Be not conformed to this world, but be reformed in the newness of your mind" (Rom. 12:2) he must first be taught this new spirit so necessary for charity reform work. But this new spirit will only be operative in such parishes, where thought is given to the needs and problems of the various avocations in an organized way. The mere preaching of the general principles of Christianity without applying them to the various conditions of modern life has never been productive of apostolic zeal. Thus the application of the message of our Holy Father to the different avocations of life demands more than a mere address to the members of our societies; it requires a deep study of their vocational problems, a deep understanding of and a willingness to serve the economic, social and religious needs of these people. It is only through an individualized understanding and an individualized care of the members of our various societies, extended over a period of time, that we can hope to get any true Catholic group action. We must lead the individual to Christ through charity, and the result of our charity will be the peace of Christ.

It is necessary that our entire parish life be evaluated from the viewpoint of charity. When we realize that charity is the fundamental bond of its brotherhood, we will come to the understanding of the necessity of professional and volunteer workers to help in the work of the cure of souls. The Parish Lay Apostolate is not an "*ecclesiola in ecclesia*"; it is not outside the common life of the Church; but it springs from the very inner being of the Church; it grows out of its native operation. It is the external expression in apostolic endeavor of the inner religious life of the individual.

To sum up in a program the work of charity in the parish, we venture the following brief outline: (1) Census taking and keeping it up to date; (2) Family charity work to care for families in economic, moral, spiritual and religious

need; (3) Spiritual charity work for the spread of Christian fellowship and the care of the fallen-away, minimum, erring, and ignorant Catholics; for searchers for truth, converts, etc.; Protective charity work for the care of juvenile delinquents, children without parental care, unmarried mothers, etc.; (5) Special charity work to help the parish priests in the work of parish missions, retreats, Forty Hours' Devotion, society work, etc.; (6)

Mission charity work for the home and foreign mission and the application of a parish mission program; (7) Parish propaganda work which will spread Catholic ideas, ideals, principles and practices.

It is in the organized charity of our priests and people that we will realize the great mission of Catholicism of today.

—By SACERDOS.

The Catholic Press---Its Influence

By J. E. McGRANE, Edmonton

IN THE outset let us state just what we mean by "The Catholic Press." We mean, not only the various Catholic newspapers, but also books, magazines, periodicals, pamphlets, especially those of the Catholic Truth Society, and any other literature whatsoever that has a true bearing on Catholic ideals and doctrine.

The question is "Does, or is the Catholic press able to influence the minds of our people? Whether the press does influence the people or not may be a topic for discussion, but it certainly has the power within itself to be able to do so, and if our Catholic people are not influenced by its power it is not an account of any failing on the part of the press, but on the part of the people

themselves for not taking advantage of its help, or ignoring it.

The next question we may ask ourselves is: "Does literature really have any influence on the minds of the people?" In our daily press and the various magazines with which the market is flooded at the present time, appear thousands of articles which cannot help but have their psychological effect on the nation at large. This effect, however, comes about in a very quiet but sure manner, in fact its progress is hardly noticeable until some issue of national importance comes to the fore. It is at this stage that the influence and the power of the press is made manifest. Let us take the position of Canada, for

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example. In this country our news-vendors and booksellers have their shelves packed with reading matter from the United States. Naturally enough this type of reading conforms with and reflects the ideals and principles of the country in which they are published. There is a great sale of this matter in Canada, and so the minds of many Canadian people who regularly subscribe to such literature cannot help but be influenced. This instance has manifested itself in many ways, and on one occasion, alarmed by this influence, the editor of one of Canada's national magazines, in a note preceding an article concerning the Great War, writes as follows: "In presenting _____'s article, it is not the intention of _____ to belittle in the slightest degree the part played by the United States. We do not believe that the opinions expressed by the writers who are answered herewith reflect the general public opinion in the United States. The point is that United States periodicals to which references are made are widely circulated throughout Canada. They are read by a considerable proportion of the post-war generation. The perspective of that generation cannot but be affected by what it reads. And the absorption of misinformation concerning the part played by the British Empire from 1914 to 1918 must inevitably color that perspective unless countered by facts" Also in the text itself we find the following: "Unfortunately we cannot ignore the fact that the thoughts and general information of a large percentage of Canadians are being subtly molded through the medium of United States periodicals and reading matter." We see, therefore, that beyond any doubt the press does influence the minds of the

people. This being the case in a purely secular matter, how much more ought its influence to be used, to do good, in the matter of religion? If then the press is such a powerful weapon to wield in the molding of public opinion, why not use the Catholic press to foster and work into the minds and hearts of Catholics, true ideals and principles conforming to their faith? This, indeed, is the scope of the Catholic press, it endeavors to do this in the best possible way and the only stumbling block in its progress is the lack of sufficient cooperation on the part of Catholics themselves. It does not suffice to buy a Catholic paper or magazine, just because it is Catholic, or merely to "help out the cause" and then use it for fire-lighting, etc. We should read and use the Catholic press as much as possible and encourage others to do so.

A person will not notice a phenomenal change take place at once within him if he begins to take an interest in Catholic affairs, and support the cause of Catholic literature. But as in worldly affairs the influence of the public press is not noticed until it is put to the test, so in the same ratio, ardent following of Catholic events and the keeping of oneself posted on Catholic affairs through the medium of Catholic literature, may not have any noticeable effect in the everyday life of any individual. However, if at anytime his knowledge of his faith or of Catholic events were put to the test, as is often the case nowadays, the reader of such literature would be able to acquit himself without much difficulty.

Catholic papers, magazines, books, etc., among some Catholics, sad to relate, are considered "dry." The only way to account for such utterances is to say that those who think in this manner are very

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much imbued with the current fiction of the day. Who, for instance, could class as "dry" and uninteresting the "Life of Christ," the "Lives of the Saints," the "History of the Church," etc., etc. There is no more interesting and absorbing reading matter than of this kind. Even if a person should still want a little modern excitement or sensation, let him read, in the proper channel, the Catholic press, the various accounts of the Mexi-

can persecution, and he will find this want amply fulfilled.

The Catholic press will have a very good influence on the minds of our people if they only make use of it. Therefore let each and every one of us, if we have not already done so, commence now to support, help and vivify the cause of the Catholic press, so its great influence may be extended far and wide and that the Church may reap the benefits thereof.

The White Rosebud

A Short Story by STELLA MARIS

IT WAS the first Thursday, for Father Ryan, for even in the remote South African village of Wyndall the devotion of the Nine Fridays was practised.

Not until the midday Angelus struck did the priest leave the confessional, and as he knelt at the end of the church for a few moments, footsteps on the gravel outside told him that possibly another penitent would detain him still longer. On the footsteps came, until they stopped in the porch. The priest turned his head and his gaze met a pair of dark eyes belonging to a little girl of about four or five. The child was a stranger to him, but he remembered to have seen her in the grounds adjoining the presbytery garden. Father Ryan beckoned to her and she obeyed his sign.

"What is your name?" he asked.

"Rosebud," was the reply, and then she added: "Nurse fell asleep, so I got through the hedge into your garden."

"Will mother not be anxious about you?"

"Mother died when we lived in the other house, and it is so lonely."

Her eyes filled with tears and the rosy lips quivered piteously. Father Ryan, with great haste, turned the conversation by suggesting that she should dine with him. The invitation was graciously declined. Rosebud said she would rather stay where she was.

"Who is that?" she asked suddenly pointing to a statue of the Sacred Heart.

"That is Jesus," was the answer. "Would you like to go nearer to Him?"

Rosebud agreed to the proposal immediately, and together they walked to the top of the chapel, the child all the

time repeating the name "Jesus," as if she had heard it for the first time. That she might have a better view, the priest raised her in his arms, and long and earnestly Rosebud looked at the statue, examining every little detail.

"Why is He holding out His hands?" she whispered, after a long silence. "What does He want me to give Him?"

"He wants your heart, Rosebud," said Father Ryan; then, seeing how puzzled she looked, he added "He wants you to love Him so much that you will give Him whatever you love best."

Rosebud considered for a minute, and then she said decidedly: "I love flowers best; I will bring Jesus some." There was another long pause, and then the child, pointing to the wounded Heart, asked: "Who hurt Him? Ah! who hurt Him so sore?"

"The Jews did." Father Ryan, as he answered her, was wondering to what religion the child belonged. Her answer enlightened him.

"Jews," she repeated, as if the name suggested something, and then after a pause she said: "Nurse says I am a Jew, but, oh! I didn't hurt him, really I didn't, I didn't."

The thought excited her so dreadfully that Father Ryan had to assure her he believed her, and to prevent another out-break told her it was time for them to go.

"First let me kiss Him," she pleaded.

Father Ryan lifted her up to the level of the Sacred Heart. The tiny arms were twined round the Sacred Neck, and as the pretty lips were pressed against the open wound he heard her say: "Jesus I love you, and I am sorry for you, and

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you know I wouldn't hurt you."

Would that oftener Jesus received such true, heartfelt acts of reparatory love as His baby-lover poured out that day.

Once outside that chapel, Father Ryan said goodbye to his little visitor and helped her into her own garden through the gap in the hedge which she had made use of that day. The night, before the Blessed Sacrament, the priest prayed:

"O Eternal Father, I offer Thee the Precious Blood of Jesus, for the conversion of the Jews, and in particular for Rosebud. A few days later, as he was walking near the hedge, thinking of Rosebud, he heard her calling him. She was at the gap her arms full of roses and her whole appearance showed that she had worked hard to gather them.

"These are for Jesus," she said, giving the flowers to Father Ryan. "Do you think He will like them?"

The priest looked at the flowers, the choicest of their kind, and then at the beautiful child. "Rosebud," he said slowly, "I know a little flower that Jesus would like better than gardens full of these."

The lovely face beamed with smiles as she cried with delight, "I'se the little flower, 'cos I'se Rosebud."

Nurse's voice calling stopped any further conversation, and Father Ryan walked to the church to lay the flowers on the shrine. They had evidently been culled by the child herself, for they bore marks which told of a struggle. One snow-white bud was stained with blood. Father Ryan singled it out and placed it at the foot of the statue, offering at the same time the Precious Blood, that one day another Rosebud might find her way to those Sacred Feet. He little knew

how soon or how literally his prayer was to be answered.

Days grow into weeks before Father Ryan saw Rosebud again. The daily visit of the doctor at the next house aroused his fears. On inquiring of the gardener, one of his congregation, he heard that the child had a bad attack of fever.

Every day after that, the daily reports grew worse. On the First Friday, Father Ryan stopped the gardener to ask for the latest tidings. There was but little hope.

"And Father," the man said, "all night she was raving about somebody wanting her in chapel. It is as much as they can do to keep her in bed. The housemaid told me the words she keeps saying are 'Jesus wants me.' 'But I think that there must be a mistake, for they are all Jews.'

Father Ryan walked away in silence but he determined to see the child that evening. After the devotions, he was delayed by a workman who had to make some alterations in the shrine of the Sacred Heart, and who was to begin his work next morning. After seeing the statue placed on the floor, Father Ryan hurried away to his supper, and then to "Dene Grange," as Rosebud's house was called. There all was confusion. The child had got out of bed during the nurse's absence and could not be found. Her weak condition made it impossible for her to have gone any distance and the whole house was being searched for her.

Father Ryan joined in the search, and no one noticed him. At least a thought struck him and quickly he made his way to the hedge, crawled through and then on to the church, hoping against hope

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Holy Hour, first Sunday of the month, 7:30 to 8:30 p.m.

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Confessions heard daily before Mass.
Evening services and Benediction, Wednesday and Friday, 7:30 p.m.
Rosary and Litany every Saturday, 7:15 p.m.
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Columbus Club meets in their rooms every third Sunday, after the evening devotions.
Catholic Women's League meets every first Tuesday evening, 7:30 p.m.
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Second Sunday of the month, general Communion for women.
Third Sunday of the month, general Communion for men.

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that Rosebud was there. And there he found her, a wee white-robed figure nestling close to the Sacred Feet of Jesus.

Love can do all things, and love had given her strength to get there, but a glance told the priest that her life was almost over. In those few moments Father Ryan baptized her. Then he called her name. She did not hear him, but as he bent down he heard her gasp, "Jesus—wants—Rosebud."

A slight shiver passed over the tiny frame and all was over. Rosebud had gone, to blossom for all eternity near to the Sacred Heart. At the foot of his crucifix, in a small glass box, Father

Ryan keeps a faded white rosebud with dark stains on its petals, and night and morning, as his eyes fall on it, he breathes a fervent "Thank God," which is always followed by the prayer:

"O Eternal Father, I offer Thee the Precious Blood of Jesus for the conversion of the Jews."

It doesn't take much, really, to make a home; and what it takes is just as available to the man who can't afford anything but a third-floor flat as to the rich man who can build a country mansion. Love forbearance, tact, unselfishness—these are the chief ingredients.

Soviet Russia in 1928

By G. M. GODDEN, in *The Tablet* (London)

THIE intensive attack delivered, during 1928, by the Soviet government upon the Christian religion is a matter of intimate concern to all Catholic voters, since the leader of the opposition has announced his intention, should his party be returned to power, of supporting that government by the renewal of diplomatic relations.

The following summary of the official war upon Christ, waged by the Soviet government during 1928, will supply the Catholic electorate with the necessary guidance in regard to those parliamentary candidates who are in favor of such a renewal. It is a summary which brings up to date the information already published in *The Tablet* concerning Soviet activities on the "anti-God front" during the years 1926 and 1927 (*The Tablet*, June 6, 1927, June 25, 1927, September 17, 1927, December 10, 1927, December 17, 1927, March 31, 1928, May 12, 1928).

The campaign of the "anti-God champions" of 1928 began, early in the year, with a direct attack upon the surviving Catholic clergy in Russia. An order of the Soviet government was issued, in April, requiring all Catholic priests, under pain of transportation to the terrible penal settlement of the island of Solovetz in the Arctic, to sign a pledge to abstain from any relations with the Holy Father except through the Soviet government; to refuse obedience to Catholic bishops; and to accept loyally the Soviet anti-religious legislation, including the law which penalizes the teaching of religion to children under sixteen years of age. The intention of this order was, manifestly, the extermination of the Catholic priesthood in Russia.

While this legislation was being enacted, the official government press was busy exhorting the local Soviet authorities to take more active measures against religion. Thus *Pravda*, of April 8, announced that: "Local authorities must, without loss of time, throw all the necessary forces on to the anti-God front. They must declare anti-religious propaganda to be compulsory; and that such work will be considered party work. . . . We must declare a war to the death

—a war on all forms of religion. The fight against religion is the task of the day." Five days later came another trumpet call in *Pravda*:

It is essential to appoint, in every undertaking, a number of the best party-workers for anti-God activities. . . . It is essential to create a special style of scenery to stage anti-God spectacles and plays. It is also essential to create a special film organization, so that anti-God films shall be successfully shown. It is time to leave the anti-God work in clubs and circles, and to carry it to the masses, making of it mass propaganda. Young people, teachers, agricultural engineers, the medical staff, must be dragged into the ranks of the anti-religious organizations . . . the joining in the anti-God front must be made compulsory on all.

In this same month of April the "anti-Easter department" of the Soviet Ministry of Education organized "special evenings of humor and satire," to last from 9 p.m. until 2 a.m., during the Easter festival; and also performances with portable cinemas. These evening and night entertainments were intended to make "a strong appeal to the masses," and to draw the people away from the Easter services. The nature of the "humor and satire" provided as an Easter amusement for the Russian people, by the Soviet Ministry of Education, may be inferred from the bestial parodies of the gospel, and the foul verses published by the Soviet poet laureate, Damian Bodny, in which Christianity is reviled with malignant obscenity; and also from the words of the present Minister of Education in the Soviet government, M. Lounatcharsky. This Soviet minister has said: "With all my heart I wish every success to the welfare against the revolting spectre of God, who throughout the whole of history has caused such diabolical evil to mankind." Certainly it behoves all Catholics to remember that these are the acts and the utterances of a government with which the English electorate will shortly be urged to renew diplomatic relations.

As a preparation for Easter the Soviet government prosecuted its active war on religion with "unprecedented intensity."

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2nd Sunday: Naples and Barrhead—high Mass alternately at 10:30 a.m. Mass at Westlock at 7 a.m.

3rd Sunday: Westlock—low Mass at 9:30 a.m. with high Mass and sermon at 10:30. Benediction and Catechism after high Mass.

4th Sunday: Dapp—high Mass at 10:30. Mass at Westlock 7:00 a.m.

5th Sunday and holy days: Mass at Mosside at 10:30 a.m.

Week day Masses in the Immaculate Hospital chapel at 7:00 a.m.

Societies: The Ladies' Altar Society, St. Mary's Young People's Club, The Altar Boys' League.

The Communist clubs were ordered to arrange atheistic lectures, stage plays, and pageants, ridiculing and attacking the life of Our Lord; and all the Soviet government wireless broadcasting stations, including the largest Soviet international station at Moscow, were instructed to arrange anti-religious programs. Further, it was reported that, "through platform, press, and wireless," the government had, during the Easter period, carried on what the official organ of the "anti-Easter department" described as "decisive operations against our class-enemy who assails us with cross and Bible." Instructions were issued to concentrate efforts on "capturing children whose parents are religious;" and Moscow demanded that reports should be sent in from all parts of Soviet Russia, enumerating whatever forces were found to be working against "us, Lenin's anti-God champions."

No sooner were these Easter activities of the Soviet government concluded than a fresh call to systematic action, on the "anti-God front," was issued at Moscow. The text of this document deserves quotation in full:

A particularly important task is that of combating religion, which is opium for the people. The struggle against religion must be conducted systematically, and

persistently. While carrying on anti-religious propaganda by all the means at its disposal . . . the Soviet government must, at the same time, reorganize all its educational work on the basis of scientific materialist philosophy.

In accordance with these instructions special seminaries were being organized, in July, for the training of anti-religious lecturers and instructors; instructions were issued to the Soviet trade unions for the introduction of anti-religious propaganda into the workmen's clubs and libraries; and orders were issued that anti-religious "exhibitions" should be held in all provincial towns. These "exhibitions" did not always work out according to plan. The reliques of the much-loved Russian saint, St. Theodosius of Tchernigoff, were exhibited, with a placard declaring the intact condition to be the result of natural causes. The people flocked to venerate the reliques, paying no attention whatever to the official placard. This "regrettable incident," as the Soviet press phrased it, was due, according to official comment, to an error in judgment, by which the authorities had omitted to place an agitator beside the reliques, to demonstrate to the crowds of the faithful the "falseness of their beliefs."

These renewed activities on the "anti-God front" also included official pro-

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tests against lax local authorities who had been allowing communities of nuns to work model farms in the Zhdanovsky, Sukhanovsky, Klintsovsky, and Dmitrovsky districts. The Soviet officials, in Moscow, were scandalized to find that the local councils were tolerating these communities, which were exerting a "most harmful religious influence" on the peasants, and in which the nuns were "praying more than before: they pray before sowing, pray after harvest, pray all the time." It will be remembered that the Soviet public prosecutor, Krylenko, has publicly declared "prayer" to be a "counter-revolutionary," that is, an illegal act.

In June, further legislation was put into motion to combat religious influences. This new law enforces registration on priests, and on "other officials of religious bodies;" and also empowers the registry officers to "remove any name at will." This is apparently a device to render it impossible for the Russian clergy to escape being penalized. It is forbidden to practice any form of religious service or rites at factories, works, "or other establishments," unless at the request of the dying, or the severely injured, in hospitals or prisons. The use of any kind of library or reading-room on religious premises is forbidden. It is also forbidden for religious bodies to arrange gatherings, circles, and groups of any kind, whether of children or of adults, for choral singing, for needle-work, for literary studies, or for any form of activity. This latest example of Soviet legislation is largely due to the complaints received by the League of Communist Youth, of which, it may be noted, there is an active section in England, and by the "Anti-God Society."

During the summer the Soviet government organ *Isvestia* announced the organization of a new offensive against religion, to be waged in all working-class districts. In September there arrived in Moscow a special deputation of the "godless" from the Donetz coalfields, bringing the following appeal to the Soviet government: "We come to Moscow to ask you not to forget us, but to help us, by every means, to fight God." The year closes with a decision, by the central council of the trade unions of the United Soviet Republics, to expel from these unions any member "guilty of active

participation in religious ceremonies." English trade unionists, very many of whom are active members of the Non-conformist Churches, should be made acquainted with the fate of trade unionists under the rule of the Soviet government, should these unfortunate workers be found "guilty" of taking part in a religious service; and should be urgently reminded that this government has been promised his support by Mr. Ramsay Macdonald if the general election returns a Labor majority in the House of Commons.

The record of 1928 closes with the information that preparations are now being made for a "great anti-religious Christmas campaign," including the arrest and trial of Bishop Arsenius and fourteen priests, who are denied any possibility of defence; the opening in Moscow of a new "anti-religious" university, at which the chief lecturers are M. Lounatcharsky, Minister of Education, and M. Semashko, Minister of Health, and which has already enrolled over 699 students of both sexes; and the enlistment of the Ministry of Agriculture in the "anti-God" Christmas campaign, by means of a decree forbidding the cutting of trees for Christmas-trees.

The holy season of Advent opens with a call to "cast off the works of darkness." It is a season which the Soviet government finds opportune for redoubling its attacks upon the kingdom of Christ. Catholics should find it no less opportune for redoubling their own activities in the defence of that kingdom, and for consolidating their refusal to support, in any manner, a government which takes "War Upon God" as its slogan.

If you would live long and be healthy, observe the following guideposts:

Eat more vegetables and less meat, more roughage and less cereals, and some green stuffs daily.

Keep elimination active.

Exercise daily to the extent of perspiration and moderate fatigue. Walk more; ride less. Hold the chest up and abdomen in. Breathe deeply.

Rest by change of occupation; and sleep at least eight hours daily.

Keep the skin clean, and harden it by exposure to sun and air and by cold bathing.

D'Arcy McGee and Edward Whelan

By EMMET J. MULLALY

THOMAS D'Arcy McGee was born in the county of Louth, Ireland, in 1825; Edward Whelan was born in the county of Mayo, Ireland, in 1824; when a boy McGee migrated with a sister to Providence, R.I.; when a boy Whelan migrated with a widowed mother to Halifax, Nova Scotia; McGee obtained his first employment in a newspaper office in Boston; Whelan's first job in Halifax was in the printing office of Joseph Howe who remained throughout life his friend and benefactor; McGee was editor of the Boston Pilot at the age of nineteen years. Whelan went to Charlottetown, Prince Edward Island and was editor of The Palladium in that city at the age of nineteen years. McGee was a self-educated man; so was Whelan.

The "Palladium" was the organ of the reformers in Prince Edward Island who were fighting for land reform, for responsible government, for education; its motto was: "The Liberty of the Press is the Palladium of the Civil, Political and Religious Rights of a Briton."

As the biographer of Edward Whelan, Professor D. C. Harvey, M.A., (Oxon) professor of history in the university of Manitoba, points out this motto was taken from Junius and had been brilliantly expounded by the famous Irish orator Curran; it indicates the range of reading which Whelan the boy editor of nineteen years had been doing.

Whelan in his first number of the Palladium in 1843 wrote a full statement of the public grievances then agitating the minds of Prince Edward Islanders; Whelan was a reformer on the island; McGee was a reformer in Ireland, the United States and Canada; in the first numbers of McGee's paper The New Era, which was published in Montreal in 1857 he advocated a confederation of the scattered provinces.

Whelan edited The Palladium, the Morning News, the Examiner at different times in Charlottetown; The Palladium and Morning News had short careers. The Examiner existed up to recent years. McGee edited one paper in Canada, The New Era, he gave it up when he entered a political life but he continued writing for a number of papers in Canada, the United States and British Isles.

In 1845 Whelan when twenty-one years old was elected to the House of Assembly of Prince Edward Island; McGee was thirty-two years old when elected to represent Montreal West in 1857 in the parliament representing Canada West and Canada East which parliament used to meet alternately in Toronto and Quebec.

During the twelve years from 1845 to 1857 when Whelan was fighting for responsible government in Prince Edward Island (he continued the fight past three years) his future friend McGee, was taking part in a rebellion in Ireland, was escaping to the United States, was editing newspapers in Boston, New York and Philadelphia; was fighting the battles of his Irish countrymen in the U.S.A. and finally came to Canada to live in 1857.

Whelan was a strong advocate of confederation from the time the project became a public question. McGee from his first coming to Canada to live in 1857 suggested confederation in the columns of his paper The New Era.

Whelan did much by his speeches and meetings to bring the delegates of the three maritime provinces together to discuss confederation of the maritimes; when McGee learned of the coming meeting of the maritime delegates in Charlottetown he strongly recommended that representatives from Canada East and West should attend the Charlottetown meeting; as is well known John A. Macdonald, George Etienne Cartier, A. T. Gault, Langevin, Thomas D'Arcy McGee, Tache and others formed part of the delegation from Canada East and West which met the maritime delegates in Charlottetown.

A series of meetings followed Halifax, St. John, Montreal, Toronto, Quebec were visited during the course of the year and confederation under the British North American Act came into effect on July 1st, 1867.

A tablet placed on a wall of the parliament house, Charlottetown, P.E.I., tells about the beginning of the confederation meetings in that particular chamber.

In the well known picture of the Fathers of Confederation, painted by Harris (a native of Prince Edward Island whose widow has recently donated a gallery to

(Continued on page 105)

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Week Days—Every morning, Mass in convent chapel at 6:30, and in the church at 8 o'clock. On the first Fridays, Masses at 7 and 8 o'clock, with Exposition of the Blessed Sacrament at the 8 o'clock Mass.

Evening Devotions—At 7:30 the first Friday of the month; every evening during the months of May and October; Tuesdays, Wednesdays, Thursdays and Fridays during Lent; and Thursdays throughout the year.

Confessions—Confessions are heard every Saturday afternoon from 3 to 6, in the evening from 7:30 to 9, and before the 9 o'clock Mass on Sundays. Confessions will also be heard at any other time upon application to the priests at the rectory.

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The officers for 1928-29 are: Grand Knight, J. J. Hourigan; Deputy Grand Knight, Hugh McLaughlin; Chancellor, J. K. Smith; Warden, Percy Olmstead; Advocate, J. C. Walsh; Recorder, J. Lynn; Treasurer, J. H. McGinnis; Inside Guard, J. Thomas; Outside Guards, W. B. Supina and M. Desseiguc; Trustee, J. N. Bernard; Chaplain, Very Rev. M. Murphy.

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The Catholic Women's League

The women of the parish are organized as "The Lethbridge Subdivision of the Catholic Women's League of Canada," for work in the parish and for cooperation in the league's many Catholic activities in the diocese and in Canada at large.

The Slovak ladies have a section of the league of their own, known as the Holy Trinity Society, with Mrs. J. Kropmak at the head, and the Hungarian ladies have one also, with Mrs. S. Thomas as president.

The officers of the C.W.L. for 1928-29 are: chaplain, Very Rev. Dean Murphy; president, Mrs. A. C. Saunders; 1st vice-president, Mrs. Thomas Long; 2nd vice-president, Mrs. A. N. Maloney; 3rd vice-president, Mrs. Italo Rader; treasurer, Mrs. A. N. McGillis; corresponding secretary, Mrs. R. Matthews; recording secretary, Miss G. I. Gibbons; councillors, Mrs. J. Kropmak, Mrs. S. Thomas, Mrs. M. McMahon, Mrs. L. Moore, Mrs. J. Alexander, Mrs. H. McLaughlin and Mrs. M. Dorchak.

Other societies are as follows: St. John the Baptist Society, The Holy Rosary Society, League of the Sacred Heart, Children of Mary, St. Patrick's Choral Society, St. Patrick's Dramatic Society.

Catholic Separate Schools

The Catholic Separate School Board of Lethbridge are operating three school buildings, with fifteen classrooms. In these fifteen classrooms are taught the grades from one to ten inclusive. To look after these fifteen classrooms, there are fifteen teachers hired—six nuns and nine lay teachers. There are about 600 pupils in the schools from St. Peter's and St. Paul's Greek Catholic parish and from St. Patrick's parish. The pupils of the XI and XII grades go to the public high school, and the board pays the government-set fees for them. What makes the financing of the separate schools particularly difficult, is the small amount of assessable property held by Catholics. The separate schools take care of one-fifth of the school population of the city, and yet they receive only one-fourteenth of taxes, set apart for school purposes, and consequently receive only one-fourteenth of the company taxes. In 1926 the Separate School Board raised (keeping the mill rate the same as it is for the public school district) by tax levy, by company taxes, by government grants, etc., \$20,288.69, while it took \$22,550.69 to operate the school for the year. To make up the deficit of \$2,270.00, St. Patrick's parish had to make a straight donation of the whole sum.

The Twilight Benediction

Out through the evening arch a
cherub from afar
Glides down the velvet floor of
heaven's way—
Taper in hand to light each twink-
ling star
High-poised, as slowly fades the
day.

Up from the lapping river far be-
low
Floats ethereal incense on the
breeze;
Lifted by unseen hands, like mon-
strance aglow,
Rises the moon above the bended
trees.

Across the earth bursts forth a hushed note,
A million tiny twilight creatures trill
Their vigil hymn to Christ from fluttering throat—
Then night falls down, and all again is still.

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(Continued from page 97)

Charlottetown) Thomas D'Arey McGee is shown in the front row at the extreme right of the picture, while Edward Whelan is seen seated beside a small table at the extreme left of the same row; Whelan's small book *The Union of the British Provinces* was written and published at his own expense in 1865 as the result of written accounts he made of the different meetings of the Fathers.

Whelan's interest in education was forcibly and frequently expressed in the papers he edited at different times. McGee's interest in educational affairs is alluded to more than once in Mrs. Skelton's fine biography; McGee was the first to start night schools in Boston and New York and his interest in them in Montreal was keen.

In the way their lives were ordered McGee and Whelan resembled each other, in the work they did there was much similarity; even in death they were not long separated; both men died at the early age of 43 years.

Whelan represented the constituency of St. Peters, Kings Co., Prince Edward Island in the local legislature for twenty consecutive years; in the election of 1867

he was defeated mainly because of his support of confederation; the election was held in April and in December of the same year Whelan died; old residents of the "Island" claim he died broken hearted because of his defeat at the election of 1867.

McGee won the stormiest election of his career in 1867; gave the seat that was rightly his in the first cabinet formed after confederation to Mr. Kenny of Halifax, grandfather of Mr. L. F. Kenny of Montreal; and in April one week before his 43rd birthday he was assassinated in Ottawa and was buried in Montreal on his birthday, April 13th, 1868.

When McGee heard of Whelan's death he composed a poem about his friend; how applicable many of the lines were to himself may be observed by the reader:

By this dread line of light,
Rises upon my sight,

Borne up the churchyard while.
The dead!—'mid the bearers;
Sharply the cold clods rung
Silent for aye that tongue
On which delighted hung
Myriads of hearers!

(Continued on page 107)

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LETHBRIDGE, ALBERTA

(Continued from page 105)

Well for thee in this hour
That in they mood of power,
Truth was still nearest;
Better than babbling fame
That clear unspotted name
Honor's perennial claim
Left to thy dearest

Long may the Island home
Look for thy like to come
Few may she ever
Find more deserving trust
Freer from thoughts unjust
Than this heart—in the dust
At rest—and forever!

The careers of these two great Canadians of Irish origin are discussed here in the hope that more and more Canadians may show an interest in the lives and work of the Fathers of Confederation and that from the example shown by the lives of many of them we of the present day may help to develop a spirit of Canadian nationality not of the parochial kind but a Canada wide type, as free, as unconstrained, as the imaginations of those two great men, Thomas D'Arcy McGee of Montreal, Quebec, and Edward Whelan of Charlottetown, Prince Edward Island.

St. Bride

A WOMAN who is classed by scholars as among the greatest contributors to the world of letters is Bride, (sometimes called Brigid), born in Faughart, near Dundalk, Co. Louth, 450 A.D., died February 1, 523.

St. Bride is regarded as the first publicist. As to the excellence of her work we have a statement of Giraldus Cambrensis, written in the eleventh century, describing a book then in Kildare, attributed to St. Bride.

He said: If you look closely with all acuteness of sight you can command, and examine the inmost secrets of that wondrous art, you discover such subtle, such fine, such closely wrought lines . . . and adorned with such fresh and brilliant colors that you will readily acknowledge the whole to be the result of angelic rather than human skill. The more frequently I behold it, the more numerous are the beauties I discover in it, the more I am lost in renewed admiration of it."

Such was the work of St. Bride as regarded by an expert. She had developed letters as they are used today in books and newspapers and in handwriting. With the primitive Phoenician alphabet as a model she worked, and we owe to her one of life's greatest developments—books.

LINES OF GRACE

There were letters before the time of St. Bride, but letters that few could read, and fewer still could make readable. St. Bride, the artist, wrought these primitive letters into lines of grace, giving to each a form of individual beauty, so planned that the storied page took on an aspect

which invited attention, and in which the lines of composition formed by the assembled letters carried the eye with pleasure through the text.

So perfect was her art that neither the plan of her alphabet nor the detail of any letter in it has ever been improved upon, nor have any letters since been made to equal in beauty the letters produced by her hand. She not only perfected letters upon which fifteen centuries of unparalleled progress have been built, but she perfected the plan of using letters which made sure the rebuilding of civilization and the establishing of the era of culture in which we live, when she developed and perfected the plan of popular education in school and university.

Through the schools established in Europe in accordance with the plan of St. Bride, the pacification and reconstruction of Europe was accomplished, and from the dark ages an era of culture was built which surpassed any other era known to history.

BIRTHPLACE OF HIGH CULTURE

She wrote the plan, the charters, the constitution and laws of mediaeval and modern governments, inasmuch as she made the university of learning possible. All authors are agreed on this point, that long before the adoption of the constitution of the United States, many of its features were part of charters granted for the government of cities in mediaeval times.

Again, it was in the time of St. Bride, during the fifth and sixth centuries, when barbarism threatened the whole of Eu-

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rope, that Ireland became the birthplace of high culture, sending out her scholars to spread learning throughout the continent. There was the fountain head of modern civilization. The Renaissance, which began in Ireland in the fifth century, owes its origin to this illustrious saint, a movement unknown in some places for seven hundred years later.

St. Bride excelled in all the arts. She brought music to such a degree of perfection by the development of harmony,

that in the eleventh century, the music of Ireland, in point of progress, melody and modulation, ranked above that of any other nation. To St. Bride also is ascribed a style of pictorial art which originated in the fifth century. It was cultivated and brought to a marvelous state of perfection, afterwards carried to other parts of the world by Irish missionaries, and introduced into schools and monasteries which were later famous seats of learning.

The Saviour in the Garden

I

It was the night's last watch. The
hush of death
Was on the scene. The gladsome night-
bird e'en
Was seated sad upon a noteless bough.
Oppressive was the stillness—ominous—
As tho' it held all nature in its thrall.

II

But who approacheth with so firm a
tread,
So sad of mien, and yet so fair withal?
Tis He, "The fairest of the sons of men":
And willing comes He now to meet His
doom.
He opes the garden-gate and enters in.
How waxen pale His brow the moon re-
veals.
What weary heaviness weights down His
heart!
And o'er His spirit steals a woeful sense.
Of utter loneliness—abandonment—
As if the pulseless universe lay dead.

III

His great strong heart's a prey to hu-
man fears,
And lo! beneath the olives, down He falls
Upon His face! More ashen pales His
brow!
The trembling beams of the round pashal
moon
Are softly stealing thro' the silvered
leaves
To pityingly caress the prostrate form.
So crushed to earth beneath the moun-
tain-weight
Of man's unnumbered and most-heinous
deeds—
Which He hath ta'en upon Him to atone!

IV

Ay, how they press Him down with
leaden weight
And wring from out His heart the piteous
cry:
"If it be possible, O Father! Let
This chalice pass from Me—yet not my
will

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But Thine be done!"—As Jacob strove
of old
And wrestled with the angel till the
dawn:
So now, the deadly cup of human guilt,
Hard tugging at the heart-strings of His
life,
He grasps and freely drains unto the
dregs.

V

Still paler waxes He and fainter grows.
A crimson dew starts out at every pore;
It beaded stands upon His marble brow.
Athwart His blessed face He draws His
hand:
All crimsoned in his sacred palm—'tis
blood.
The Saviour's red life-stream is breaking
through
The walls of its canals, His poor bruised
heart
O'erwhelmed perforce with sorrow's
surging tide.

VI

What marvel, then, that Christ is sweat-
ing blood!

The gatherig drops are trickling one by
one
Deep-erimsoning the earth!— Oh! pre-
cious drops—
Ye rubies beyond prie—spontaneous
given
To ransom man from slavery's galling
chains!
With your ten thousand tongues ye loud
proclaim
The Saviour's burning love for all man-
kind!
Ye are the primal flow of His life-giving
heart,
Though yet untouched by seourge or nail
or thorn!
Redeeming dews, upon the fruitful soul
That there might bloom full fair the crim-
son flower
Of man's salvation!—Yea, the first sweet
yield
Of that most generous Vine of priceless
worth,
Ere yet the press hath bruised its purple
grapes!

—Rev. John D. Walsh, S.J., author of
"The Vision Beatific." San Jose, California.

A Call for More Sisters

By MOTHER LURANA MARY FRANCIS, S.A.

THIE word "vocation" is from the Latin **voco**, (I call), meaning God's call to the soul to take its place in the great scheme of creation and redemption, and fulfil the work and the end for which it was created.

A vocation does not mean, therefore, exclusively the call to the religious state. Every baptized Christian should pray to know his or her vocation. Saint Joseph we have been told from childhood, will assist those who believe God is calling them to the married state. This great Saint is, however, also, a master of the interior life, and why not invoke him likewise, for assistance in overcoming obstacles and preparing the way to enter the convent, if it is suspected that this is your call? But the young man or young girl who feels that the Seraphic Father, Saint Francis of Assisi, is calling him or her to be his son or daughter, what is better than earnest invocation of this great Patriarch who presides over his huge family in Heaven? He is still

very much alive with that same, only intensified, vitality and energy which characterized him, in his earthly pilgrimage, also, he still watches over with the deepest interest, his family on earth, as well as in Heaven, and he desires to see the former increase and multiply. Indeed, so remarkable have been some of the vocations at Graymoor, that I have frequently said, "Certainly, Saint Francis reached down out of Heaven and grabbed you for his Order." And what a vocation!

Think of the great number of Franciscan Saints now in glory, there are more canonized of the Seraphic Order than any other, and these are all assisting us who wear the Franciscan Habit by their prayers and their fraternal love and sympathy. Is not this worth a great deal? But the sons and daughters of Saint Francis have not only the love of their brethren in Heaven, but the great love of the poor and the forlorn and the ignorant and the sorrowful here on earth.

The Brown Habit of our Order has always been associated with the interests of the poor and of the common people. We have only to turn over the pages of history, secular as well as religious, to know how many a battle was fought and won for Christian democracy, because alongside of the serfs and peasants stood the sons and daughters of St. Francis, and although the poor of today may be ignorant of these things, still they have this instinct, for Franciscans who work among them and for them know, as does the world for that matter, of the love of the masses for their little brothers and sisters of dear Saint Francis.

I have lately returned from a Visitation of our two Houses in Northwestern Canada, and this journey has not only served to strengthen the belief which I have just voiced above, but it has done something else. It has made me realize the tremendous necessity for increased vocations to our Seraphic Order and Atonement Congregation. The Ruthenian problem will be a losing one for the Church, unless something more is done to stem the tide of losses to Catholicism among these people. It is well worth while, saving the rising generation of these splendid people, who, attracted by the great wheat fields of Canada, have come and are coming over in such hordes from Southern Russia, and finding, alas, rarely churches or priests, let alone sisters to lead them. As a consequence the young people are growing up with practically no knowledge of the Faith for which their devout and most religious parents and grandparents were willing to lay down their lives.

At our mission in Smoky Lake one dear old Ruthenian woman, who had been away for forty years from the Church, (she lived away out on the plains), made a long journey on foot many, many miles to our poor little wooden shack, dignified with the name of the Shrine of Our Lady of the Atonement, prostrated herself on the floor and cried aloud with joy that she was once more able to be in the presence of her God.

A greatly desired work which I had promised to begin this Autumn at the most urgent appeal of His Grace the Archbishop of Edmonton, has had to be postponed because there were not enough Sisters of the Atonement. It was to be a house in the city of Edmonton for the

young girls coming in from the plains to attend high school. A house on the dormitory system would have taken them for the time of their studies into a place presided over by our Sisters, where they would have been sheltered, and strengthened in their holy religion. As it is now, they are housed in Protestant families and Y.W.C.A. institutions, with the result, as we have said, of their loss to the Church, and be it remembred that they have not the Catholic traditions and experiences of their parents, so who shall blame them utterly?

The Archbishop of Manila lately visited the Mother House at Graymoor on his second visit, for he was here last year on the same errand; he urged me to send Sisters for similar work in Manila, Philippine Islands, and he told of the five or six Protestant dormitories there, taking his Catholic young men and women. What could I say? Only, "perhaps next year."

Will the young girls who read these lines ask themselves on their knees, if God may not be calling them to save the Faith for many of these less fortunate young people and children in the far away stretches of the Kingdom of Christ, the Catholic Church? Life is very brief and it is very sad to think of going to God with empty hands when we might instead be leading hundreds to the feet of the dear Master, Who said, "Suffer the little ones to come unto me and forbid them not, and for such is the kingdom of Heaven." Address any applications or questions to me at Saint Francis Convent, Graymoor, P. O. Garrison, N.Y.

(Reprint from "The Candle.")

VOCATION—Words are inadequate to express the dignity of the religious life; and when I wish to raise my voice to praise so sublime and angelic a state, I am for want of proper expression reduced to silence.—St. Augustine.

"What we ask is the eager yearning to improve one's own special station in the service of others; not perfect piety, but the willingness to work for that under the protection of Almighty God in service for the souls for which Jesus died."

Incline my heart to do Thy will,
Jesus, my Saviour, Lord;
Keep me beneath Thy spirit still,
Lead me by Thine own Word.

A Papal Letter

On Teaching the Catechism

. . . . Many zealous Catholics, alarmed by the growth of worldliness among Christian peoples, have inquired into the causes and proposed different remedies. We, however, believe that the chief cause of the evil is Ignorance. Many Christians live in utter ignorance of the truths necessary for salvation. "The ignorance of the masses is often excusable because they are serving harsh masters and scarcely have time to think or care for themselves."

But, alas! even talented and educated men are too often utterly indifferent and ignorant about their God. They know nothing of Grace or the Sacraments or the Holy Mass. They do not understand the foulness of their sins and so they come to their last moments in guilty ignorance unable to profit by the ministrations of God's priest. In the words of Benedict XIV: "A great part of those who are condemned to eternal punishment fall in this endless evil through ignorance." Men blinded by evil lusts need the light of Faith to bring them back to holiness. But where crass ignorance is added to vice there is small hope of salvation.

The first duty, therefore, of a priest is to teach the truths of Faith. "To preach the Gospel to the poor He hath sent me" (Luke iv 18). Ornate sermons may win applause from crowded congregations: but it is the simple teaching of the catechism that bears the real fruit. "For—we must repeat this truth in order to inflame the zeal of God's ministers—there are today vast numbers, and they are constantly increasing, who are utterly ignorant of the truths of religion." As Benedict XIV has said: "There is nothing more useful for the glory of God and the salvation of souls than the teaching of the catechism."

We therefore strictly command that throughout the world:—

1. Boys and girls must be taught the truths of religion by means of the catechism on all Sundays and Holy days.
2. Layfolks should be trained to help in this necessary work of instruction.
3. The catechism must also be explained in a simple manner to the laity apart from the children's instruction each Sunday and Holy day.

We desire that priests should prepare diligently for these instructions and speak "in simplicity of heart and sincerity of God" (II Cor. i 12), for in our times a great part of mankind must be considered as ignorant in matters of religion.

"And now, as we close this letter, let us address to you these words of Moses: 'if any man be on the Lord's side let him join with me' (Exodus xxxiii 26). We pray and beseech you to think on the ruin of souls which is wrought by this one cause, ignorance of Divine things. There are many useful works in the Church but the most important of all is the teaching of Christian doctrine."

—Letter of Pius X, 15 April, 1905. [Abbreviated.]

St. Joseph, Patron of a Happy Death—
Pray for Us!



The Saint of the Incarnation

By REV. JOSEPH HUSSLEIN, S.J., New York, N.Y.

ST. JOSEPH, it has been truly said, belongs to the hierarchy of the Incarnation. With Mary he is drawn closer than any other creature into that inner circle the centre of which is the God-Man. Mary and Joseph are beautifully symbolized by the two golden cherubim, one on the right and the other on the left of the mercy seat to which God descended in the old law. The wings of the two cherubim were outstretched over the ark of the covenant, and they faced one towards the other, and both towards the oracle of God between them. So by divine predilection were Mary and Joseph chosen to be most intimately devoted to each other and mutually to cherish between them the Incarnation Word, Emmanuel, "God with us."

Neither patriarch nor prophet, neither apostle nor martyr, not even to belong to that inmost holy of holies where Mary and Joseph, higher in dignity than the highest cherubim, humbly worshipped the Divinity that dwelled with them in human form. To them was given the privilege to carry in their arms the God-Man, to nourish and clothe Him, to protect and guard His human existence.

But even more intimately still did they approach the mysteries of the Word-made-flesh. While Mary is the virginal mother of Christ, and so incomparably above all other created beings, St. Joseph may truly be described as the virginal father. It is by the Holy Ghost Himself that Joseph is given the name of "father" in the sacred scriptures. At the same time it is made plain beyond all doubt that he is not the physical, but the true moral father of the Saviour as he was His legal father in the eyes of the law. Only when the Jews, not knowing of the mystery of the Incarnation, take Joseph for the natural father of Jesus, is the qualification added: "being, as it was supposed, the son of Joseph." Elsewhere Mary and Joseph are simply described as the "parents" of Jesus, since from all that the sacred writers have previously narrated concerning the virginal conception of Christ no one could possibly misunderstand the meaning of this word as applied to Joseph.

There is no fatherhood on earth to compare in greatness, in beauty, in dig-

nity, in sanctity with that of St. Joseph. The fathers and doctors of the Church, with profound insight into the works of God, extol in highest terms this wonderful paternity of Joseph. Christ, as the true Child of Mary by the Holy Ghost, formed by God alone out of her immaculate substance, could not but belong to Joseph, also, because virginally given to him within the bonds of holy wedlock. Mary and Joseph belonged no longer to themselves but to each other, as truest husband and wife, and so Mary's Son belonged with her to Joseph.

Considering merely the human nature of Christ, Joseph therefore had the full paternal right as well as the duty to command, care for, and protect the divine Child entrusted to him. That was his vocation. His fatherhood was the more sublime in that it was purely virginal. It differed entirely, as St. Augustine is so careful to explain, from any mere fatherhood by adoption from outside the marriage bond. Joseph, says the great doctor of the Church, is father of Jesus, "in the same way that he is understood to be husband of Mary," namely virginally and through holy marriage.

This may enable us to understand something at least of the dignity conferred on St. Joseph, the full greatness of which we cannot possibly comprehend. To do so would imply that we could fully comprehend the Eternal God who so intimately made Himself dependent upon St. Joseph in the human nature He assumed. More wonderful indeed was this relation than we have yet said, and more impossible would it be than we perhaps have ever yet conceived to pay the debt we owe to St. Joseph.

St. Joseph's marriage with Mary, as St. Thomas says, was ordained by God to this special purpose, that the divine Child might be begotten and reared within it. According to the divine counsels the Saviour was to be born not merely of a virgin, but of an espoused virgin. Now by Joseph's consent did both these conditions come to pass. Not only did he give his hand to Mary, but he freely gave her also the inviolate gift of her virginity, and this he did by sacredly pledging his own virginal chastity to her. It was God who had inspired this vow in

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School—10 teachers. Pupils, 307.

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Sacred Heart—Rev. M. J. O'Gorman, P.P.; Rev. Thomas Hammill, assistant. Res., 10821 96th St.

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School—4 Ursulines of Jesus. Pupils, 115.

St. Francis of Assisi—Rev. Fr. Celestine Joseph Demers, O.F.M., guardian and parish priest; Rev. Fr. Hyacinth Workman, O.F.M., vicar and rector of college; Rev. Fr. Nephyrin Noel, O.F.M.; Rev. Fr. John de Capistran Cayer, O.F.M.; Rev. Fr. Mareillin Sarrasin, O.F.M.; Rev. Fr. Barnabas Lafond, O.F.M.; Rev. Fr. William Lavallée, O.F.M.; and six lay brothers.

both their hearts. So from the Immaculate Virgin Mary, that garden enclosed, that fountain sealed, divinely entrusted and sacredly belonging to Joseph, the mystery of the Incarnation could come to pass according to all the divine designs.

The first great trial came to him in Mary's regard, before the mystery of the Incarnation had yet been revealed to him by God's own angel messenger. God permitted this suffering, and it was not for Mary, greatly though her own heart bled, to reveal without divine sanction the secrets of the King. But out of the darkness of this trial, exceeding all martyrdoms by rack and rope, there shone out Joseph's heroic charity for Mary, his complete unselfishness and the profoundness respect he ever entertained for even the least of the sanctities of the law. That here, as elsewhere, he showed himself "a just man," was the supreme praise given him by the Holy Ghost.

As an unquestionable assurance of his own paternal rights over the divine Child that should be born to him by Mary, of the Holy Ghost, he was further given the commission: "And thou shalt call his name Jesus." The assigning of a name among the Jews was a strictly parental prerogative. The same words had already been spoken to Mary. To both, therefore, now belonged the full parental authority over Jesus, and both together are in the scriptures called the "parents" of Jesus. To both the divine Saviour gave His complete and perfect subjection—yet first of all to Joseph, who as head of the Holy Family was for both Christ and Mary the "shadow of the Eternal Father," His visible representative on earth.

That Joseph, like Mary, practiced perpetual virginity no Catholic would doubt. When the sacred scriptures refer to the "brothers" and "sisters" of Jesus it is only because the Hebrew idiom includes all near relatives under these terms. In fact, there is no Hebrew word to express the idea of "cousins." The term "cousins" might probably have expressed exactly the particular sense in which the words "brothers" and "sisters" are meant here. The keen appreciation of tribal connection, moreover, made it natural for the Jews to express themselves in such a way. The fact that from the cross Christ committed his mother to John should make it plain that with the death of the Saviour she was left alone,

although henceforth she would be the mother of all the faithful, who together constitute that mystic body whereof Christ is the Head.

Important, too, is the part of St. Joseph plays in the mystery of the Nativity. The journey with Mary to Bethlehem, the vain search for an inn to shelter his youthful virgin wife, the desolate stable at last chosen by him as the night was falling, the birth there of the Christ Child, and finally the first sublime adoration at the crib, when Mary and Joseph knelt absorbed in profoundest worship of that Child who was their very God—these are scenes we have often dwelled upon in thoughts too deep for tears!

And then to think that henceforth this Child was to be all their own: to fondle, care for, and to nourish, that so, for the world's salvation, He might be sacrificed at last on the rough, hard wood of the cross—that wood harder still than the bare trough of the manger which loving hands now gently filled for Him with the straw of the stable!

So we might continue with mystery after mystery. First there would pass before us the event of the painful circumcision when the first drops of Christ's blood were shed and, together, Joseph and Mary gave His sacred name to the Saviour of the world, "Jesus," that name at whose mention every knee must bow in heaven, on earth and under the earth. Then would follow the solemn presentation when Joseph with Mary brought the Child into the temple to offer Him to the Lord, and their hearts were pierced at the same time that the glory of the Saviour was revealed to them. For this Child was to be for the fall and resurrection of many. It was there that Joseph and Mary together made to God the oblation of the divine Victim of Calvary, and so united themselves still more profoundly with the great work of man's redemption.

Surely, too, Joseph had intimate part in the wonderful Epiphany. Christ's manifestation to the Gentiles, led by the star from the East. Their call was our vocation. They were our representatives at the Saviour's birth—the representatives of all the races not of Abraham's seed. Joseph's part in this mystery, so significant for the Gentile world, is still greater if we remember that he is regarded as the first Christian missionary to heathen lands. He brought into pagan Egypt the Child and His mother.

Missions—Fort Saskatchewan; Mundare; Plain Lake; Cracow; Hilliard.
 School—5 Dominican Sisters. Pupils, 165.
 St. Andrew's—Rev. Father E. Q. Jennings, P.P.
 St. Peter's School—2 Sisters. Pupils, 82.
 Holy Rosary—Rev. Joseph Miksa, pastor.
 Missions—Searo, Wostok, Opal, Waugh.
 Church of the Assumption (Bonnie Doone)—Rev. J. Ingoldshy.

Outside the City of Edmonton

Assumption (South Rosenheim), Altario P.O.—Rev. F. Schachtel.
 Mission—Mt. Carmel.
 Altario, Alta.—Rev. Ralph Malone, P.P.
 Athabasca, Alta., St. Gabriel—Rev. A. Demarais, O.M.I.
 Missions—Colinton, Lac Baptiste, Stocks.
 Beaumont, Alta., St. Vital—Rev. E. Gaborit, S.C.J.
 Bluffton, Alta.—Served from Lacombe.
 Missions—Rimby, Britton, Lockhart.
 Bonnyville, Alta., St. Louis—Rev. J. Lapointe, P.P.
 Mission—Beaver River.
 Brosseau, Alta., St. Lawrence—Rev. N. Chartrand, P.P.
 Mission—Beauvallon.
 Camirose, Alta., St. Francis Xavier—Very Rev. P. F. Harrington, P.P.
 Missions—Manfred, Bashaw.
 Castor, Alta., Our Lady of Grace—Very Rev. J. J. O'Halloran, P.P.; Rev. J. Ahern, assistant.
 School—Daughters of Wisdom.
 Missions—Bulwark, Coronation, Foreman, Gadsby, Halkirk, Notre Dame de Savoie.
 Chauvin, Sacred Heart—Rev. Joseph Huet, S.C.J.
 Chipman—Rev. Father Zephyrin, O.F.M.
 Mission—Hilliard.
 Clandonald, St. Bride's—Rev. Malcolm Mac Donald.
 Mission—St. Andrew's.
 Clyde—Rev. P. Sullivan.
 Missions—Perryvale, Rochester, Tawatinaw, Waugh.
 Cold Lake—(Legoff P.O.), St. Raphael—Rev. Legoff, O.M.I.; Rev. J. Pratt, O.M.I.; Rev. E. Lacombe, O.M.I.
 Missions—St. Dominic, Gurneyville.
 Consort, St. Elizabeth—Rev. T. Wall, pastor.
 Missions—Veteran, Monitor, Bideford.
 Daysland, St. Mark—Rev. E. de Wilde; 9 Sisters of Providence, Kingston.
 Duhamel, St. Thomas—Rev. H. Beillevaire.
 Mission—Hay Lake.
 Edson, Alta.—Rev. K. MacLean.
 Missions—Bickerdike, Bright Bank, Junkins, Lindale, McKay, Marlboro, Obed, Pocahontas, Resevoir, Coalspur, Blackstone, Brookdale, Robb, Wield.
 Galahad, Alta., St. Donatus—Rev. Ernest Yandau, pastor; Rev. J. Morrison, assistant.
 Missions—Alliance, Wanda, Forestburg.
 Glydehurst, Alta.—Rev. Father M. P. Rosiecki, Address, R.R. 2, Camrose.
 Missions—Bittern Lake, Round Hill, Kopernick.
 Good Fish Lake, Alta., St. Mathias—Rev. W. Comire, O.M.I.
 Missions—Grandin, Lac Castor.
 Hanna, Alta., St. George's—Rev. Joseph Fay.
 Mission—Delia.
 Hardisty, Alta.—Rev. Father Martin, P.P.
 Heisler, St. Henry—Rev. Henry Duffy.

Missions—Rosalind, Bawlf.
 Hobbema (Indian Mission), Our Lady of Seven Dolors—Rev. P. Moulin, O.M.I.
 Jasper—Rev. T. Wheeler.
 Mission—Brule.
 Killam, Alta.—Rev. M. McCarthy.
 Missions—Strome, Lougheed.
 Missions—Hardisty, Strome, Lougheed.
 Lac La Biche, Alta., Our Lady of Victories—Rev. A. Lajeunesse, O.M.I.; Rev. A. Legoff, O.M.I.
 School—4 Daughters of Jesus.
 Missions—Normandeau, Lac des Oeux.
 Lac La Biche, Alta., St. Catherine's—Rev. R. B. Woodhouse, P.P.
 Lac Ste. Anne, Alta.—Rev. A. Wattel, O.M.I.
 Lacombe, Alta., St. Stephen—Rev. G. Harrison, P.P.
 Missions—Ponoka, Chesterwold, Mirror, Alix, Donalda, Bluffton.
 Lafond, Alta., St. Bernard—Very Rev. E. Tessier.
 Lamoureux, Alta., Our Lady of Lourdes—Rev. J. H. Garnier, P.P.
 Ledue, Alta., St. Benedict—Rev. Patrick Mc Quaid.
 Missions—Millet, Genesse.
 Legal, Alta., St. Emile—Rev. H. Goutier, P.P.; Rev. B. Marchand, assistant.
 Lloydminster—Rev. Thomas Dobson.
 Mission—Kitscoty.
 Mountain Park—Rev. Louis Culerier, O.M.I., missionary.
 Missions—Cadomin, Lusear, Embarras, Foot hills, Leyland, Lovett, MacLeod River, Olyphant.
 Morinville, Alta., St. John the Baptist—Rt. Rev. Msgr. M. Pilon, P.D.; Fr. Leclerc, assistant.
 Mundare, St. Mary's—Rev. Father Szudarek, O.F.M.
 Missions—Opal, Plain Lake, Peguis.
 Olds—Rev. Joseph Sullivan.
 Missions—Didsbury, Innisfail.
 Onoway, St. Rose of Lima—Rev. John L. Stacey.
 Missions—Cherhill, Glen Nevis, Mayerthorpe, Greenecourt, Whitecourt, Sanguedo, Lac La Nonne.
 Picardville, Alta., Our Lady of Perpetual Help—Rev. Father Le Marchand.
 Plamondonville, St. Isidore—Rev. Ovide Des Roches.
 Mission—Donatville.
 Provost, Alta.—Rev. T. Foran.
 Missions—Cadogan, Czar.
 Radway Centre—Rev. P. Heffernan.
 High School—4 Sisters of Charity.
 Red Deer, Alta., Our Lady of Seven Dolors—Very Rev. Joseph MacDonald, P.P.
 Riviere Qui Barre, St. Emerence—Rev. Alfred MacIntyre.
 Mission—Calahoo.
 Riviere Qui Barre Mission (Alexander Indian Reserve)—Rev. P. LeBre, O.M.I.
 Missions—Belvedere, St. Charles, Stettin.
 Rosenheim, Alta., St. Norbert—Rev. T. Ash.
 Saddle Lake (Sacred Heart P.O.), Alta. (Indian Mission)—Rev. V. Gabillon, O.M.I.
 Smoky Lake—Very Rev. Peter F. Hughes, D.D., V.F.; 4 Franciscan Sisters of the Atonement.
 St. Albert, Alta.—Rev. A. Jan, O.M.I.
 Convent—Sisters of Charity; 20 Sisters. Pupils, 330.
 St. Bride's—Rev. W. McPhee.
 Mission—Cork.
 St. Edouard, Alta.—Rev. S. Loranger.
 St. Joseph's—Rev. L. Counoir, pastor.

Of special importance here is the story of the three days' loss and finding of Christ in Jerusalem, where He had remained behind "and his parents knew it not." Here in truth was another and unbloody Golgotha where the soul of Joseph participated in the passion of Christ. But most important for our subject are the words of Mary, when with Joseph she found her Son in the temple:

And seeing Him they wondered. And His mother said to Him: "Son, why hast thou done so to us? Behold, Thy father and I have sought Thee sorrowing."—Luke ii 48.

"Thy father!" That is the word which in the moment of tender and loving emotion leaps to her lips, without any premeditation. "Thy father"—it is evidently the name Mary used in speaking of Joseph to her divine Son. "Thy father and I!" There in a flash is revealed to us the whole home life of that "earthly trinity!" And it is Joseph, too, who first comes to Mary's mind. She is accustomed to think of him first, and does so now even though her own heart, too, has just passed with him through a living martyrdom.

And then, once more, listen to the name by which the Incarnate Word is called in that holy family: "Son!" That was obviously the title by which Joseph, like Mary, called the divine Saviour, "Son, why hast thou done so to us?" There was one other only who might call Him by that title and He was the Eternal Father, whose authority Joseph represented.

Once only, and that during this incident of His stay in the temple, did Christ apparently disregard the paternal right of Joseph. It was because the will and call of His Eternal Father had to take precedence over every human tie. From God alone is all authority, even that of parents, derived. And the great object of Divine Providence was here to teach both parents and children the supreme lesson of vocation: that God's right is first and foremost. Blessed they who understand this truth and joyfully apply it in their own regard!

Parents indeed have good reason to rejoice when God deigns to call their sons and daughters to His sublime service, He will more than sustain them in their happy sacrifice, great though this may often be. By the perfection of their holocaust parents and children both may look forward to God's greatest blessings,

His hundredfold, even here upon earth.

But with the lesson of vocation taught Jesus freely and entirely submitted Himself to the authority of His "parents," to be subject to them even to the death of Joseph and to his own public ministry. "And He went down with them, and came to Nazareth, and was subject to them."

Of that home life in Nazareth a beautiful description is again given us from no less a pen than that of Pope Leo XIII. It was composed for the lauds of the office of the Holy Family and translated by Mgr. Hugh T. Henry:

O House of Nazareth the blest,
Fair hostess of the Lord,
The Church was nurtured at thy breast
And shared thy scanty board.

In all the spreading lands of earth
The wandering sun may see
No dearer spot, no ampler worth
Than erst was found in thee!

We know thy humble tenement
Was heaven's hermitage:
Celestial heralds came and went
In endless embassage.

There, whatsoever Joseph asks
Christ hastens to fulfill;
While Mary loves the household tasks
That wait her joyous will.

There Joseph toileth at her side
Her joys and griefs to share,
With thousand ties knit to his bride,
Of love and work and prayer.

Yet how their bosoms constant burn
And deeper ardors prove
In love of Christ, whose eyes return
Tokens of mutual love.

O, then, in all the homes of earth,
Be love the bond of life:
May it enthrone at every hearth
The peace that husheth strife.

By the side of these noble and dignified verses, incorporated in the liturgy of the Church, let us place another poem written in a lighter and more playful vein. It is by Katherine Tynan, and entitled, "The Man of the House":

Joseph, honored from sea to sea,
This is your name that pleases me,
"Man of the House."

I see you rise at the dawn and light
The fire and blow till the flame is bright.

Mission—St. Michael's.
 St. Lina, Alta., St. Helen's—Rev. A. Lemaire, S.C.J.
 Mission—St. Agnes.
 St. Paul des Metis, Alta.—Revs. L. Larose, O.M.I., P.P.; J. LeClaiache, O.M.I.
 St. Vincents—Rev. Charles Okhuyzen.
 Mission—Flat Lake.
 Spring Lake, Alta., St. Boniface—Rev. M. Schuitzler.
 Mission—St. Peter's.
 Spruce Grove—Rev. C. Keenan.
 Missions—Carvel, Duffield, Tomahawk.
 Stettler—Rev. Ernest Battle.
 Missiou—Ewing.
 Sylvan Lake—Rev. M. Harnett, pastor.
 Missiou—Nordegg.
 Three Hills—Rev. J. Rupert O'Neil.
 Missions—Delburne, Lumni.
 Tofield—Rev. W. J. McLeod, P.P.
 Missions—Holdeu, Hasting's Lake, Ryley.
 Trochu, Alta., St. Ann of the Prairies—Very Rev. Wilfred McNabb, V.F., P.P.
 Missions—Elnora, Breda.
 Vegreville, Alta., St. Martiu—Very Rev. Dominic Rowland, P.P.
 School—18 Daughters of Providence.
 Missions—Innisfree, Lavoy, Raufurly, Raith.
 Venice, Alta.—Rev. C. Fabris, Ph.D.
 Mission—Hylo.
 Vermilion, Alta., Holy Name—Very Rev. J. O'Sullivan, P.P.
 Missions—Manville, Vanesti, Dewberry, Peguis.
 Viking, Alta., Holy Heart of Mary—Rev. R. O'Neil, P.P.
 Missions—Mount Carmel, Prague.
 Villeneuve, Alta., St. Peter—Rev. A. Clermont, P.P.
 Vilna, Alta.—Rev. Patrick Rooney, P.P.
 Vimy, Alta., Our Lady of Victories—Rev. J. F. Mallet, P.P.
 Wainwright, Alta.—Rev. M. Murphy.
 Missions—Buffalo View, Edgerton, Gilt Edge, Heath, Philips, Paradise Valley, Irma.
 Wabamun—Rev. P. Beaudry, O.M.I.
 Missions—Entrance, Evansburg, Entwhistle, Winterburn.
 Warspite, Alta., St. Anthony's—Served from Radway Centre.
 Westlock, Alta.—Rev. Eugene Rooney.
 Missions—Dapp, Mosside, Naples, Edison, Fort Assinaboine, Paddle River.
 Wetaskiwin, Alta., Sacred Heart—Rev. L. C. Walravens, O. Praem.
 Colonization Agents—Rev. Avila LePage, for Easteru Canada and U.S., 172 St. Anthony's St., Montreal, P.Q.; Rev. Andrew MacDonnell, O.S.B., Rev. D. MacIntyre, for the Hebrides and Scotland, 10044 113 St., Edmonton, Alta.
 Absent on leave—Rev. Joseph Molders, South Kenosha, Wis.; Rev. Leo Lambrix, Alhambra, California; Rev. G. Cochet, S.C.J.; Rev. Cornelius Sullivan, Los Angeles, California; Rev. J. M. Boucher; Rev. A. Bernier, O.M.I.
 Retired—Revs. F. Lecorre, O.M.I.; F. Ladet, O.M.I.; V. Philopot, O.M.I.; A. M. Blanchet, O.M.I.; L. Tremblay.

INSTITUTIONS IN CHARGE OF SECULAR CLERGY

St. Joseph's Major Seminary, 9948 110th St.—Rt. Rev. James C. McGuigan, S.T.D., J.C.D., P.A., V.G., rector and professor of Canon Law; Rev. Henri La Coste, O.M.I., D.D., Ph.D.,

doctor of the pontifical academy of St. Thomas Aquinas, vice-rector and professor of dogmatic theology; Rev. M. O'Neil, B.A., prefect of discipline, professor of moral; Rev. Charles Fabris, Ph.D., professor of sacred scripture; Rev. J. Romeo Ketchen, B.A., professor of sacred liturgy; Rev. James A. MacLellan, B.A., professor of history; Rev. Edward Q. Jennings, B.A., professor of ethics and sociology; Rev. H. Griffin, D.D., professor of logic and psychology; Rev. Timothy Ryan, B.A., bursar and professor of homiletics. Students, 66.

Edmonton Separate High School—Rev. Walter Daly, B.A., principal; Rev. J. Ingoldsby, B.A. "The Western Catholic," Catholic weekly of Alberta—Rev. J. A. MacLellan, B.A., editor.

INSTITUTIONS IN CHARGE OF RELIGIOUS ORDERS

Orders of Men

Provincial House of Oblates, 9916 110th St.—Very Rev. J. B. Beys, O.M.I., provincial; Rev. Albert Naessens, O.M.I., bursar.

Ruthenian College for Boys (in charge of the Brothers of the Christian Schools of Toronto)—Rev. Brother Walter, F.S.C., vice-rector; Rev. Brother Athanasius, F.S.C., professor of Ukrainian language and literature. Students, 42.

St. Anthony's Seraphic College (Franciscan Fathers)—Rev. Fr. Hyacinth Workman, O.F.M., rector; Rev. Fr. John de Capistran Cayer, O.F.M.; Rev. Fr. Barnabas Lafond, O.F.M.; Rev. Fr. William Lavallée, O.F.M., and Rev. Fr. Marcellin Sarrasin, O.F.M., professors. Students, 32.

St. Francis Xavier College (Edmonton West)—Rev. Joseph Bélineau, S.J., rector; Rev. Father Jean, S.J., bursar; Rev. Joseph Fortier, S.J., dean of discipline; Rev. Ferdinand Faure, S.J.; Rev. Edward Lessard, S.J.; Rev. A. Hamel, S.J.; Rev. O. Valiquette. Scholastics, 7. Lay Brothers, 6. Students, 186.

St. John the Evangelist College (Edmonton South)—Rev. A. Daridon, O.M.I., superior; Rev. Chas. Devic, O.M.I.; Rev. H. Routhier, O.M.I.; Rev. E. Gagnon; Rev. A. Paradis, O.M.I.; Rev. A. Tétreault, O.M.I.; Bros. L. Bussières, O.M.I.; G. Foreade, O.M.I.; L. Godbout, O.M.I. Students, 60.

St. Joseph's University College (affiliated with the University of Alberta), in charge of Brothers of the Christian Schools—Rev. Brother Rogatian, F.S.C., rector; Rev. Brother Philip, F.S.C., M.A., Ph.D., vice-rector, professor of philosophy; Rev. Brother Joseph, F.S.C., registrar; Rev. Brother Memorian, F.S.C., professor of professional ethics and Church history; Rev. Brother Victor, F.S.C., dean of studies. Students, 103.

Orders of Women

Edmonton:
 Academy and Catholic Separate School—23 Faithful Companions of Jesus. Mother Hilda, superior. Pupils, 402; boarders, 40. General Hospital, Provincial House of Gray Nuns of Montreal—Mother Gallant, prov.; 9 Gray Nuns. Nurses, 90; helpers, 16. Sister Duckett, superior. Patients admitted during the year, 4,627. Rev. T. Ryan, chaplain.
 Misericordia Hospital—21 Sisters of Misericorde. Student nurses, 46. Sister Mary of

I see you take the piteher and carry
The deep well water for Jesus and Mary.

You knead the corn for the bread so fine,
Gather them grapes from the hanging
vine.

There are little feet that are soft and
slow,
Follow you whithersoever you go.

There's a little faee at your workshop
door,
A little one sits down on your floor.

Holds his hands for the shavings curled,
The soft little hands that have made the
world.

Mary calls you: the meal is ready:
You swing the Child to your shoulder
steady.

I see your quiet smile as you sit
And watch the little Son thrive and eat.

The vine curls by the window spaee,
The wings of angels cover the face.

Up in the rafters, polished and olden,
There's a Dove that broods and his wings
are golden.

You who kept Them through shine and
storm,
A staff, a shelter kindly and warm.

Father of Jesus, husband of Mary,
Hold us you lilies for sanctuary!

Joseph, honored from sea to sea,
Guard me mine and my own roof-tree.
"Man of the House."

Gathering Crumbs

He said to His disciples: "Gather up the
fragments that remain, lest they be lost."—
John vi. 12.

"Twas a strange command from the
Master—

"Go gather the crumbs," He said;
When, weary and faint in the desert,
The multitudes had been fed.

They stayed not to question His mean-
ing—

These loving disciples and true—
And the **crumbs** in obedience gathered,
To more than twelve basketfuls grew!

Were the crumbs of such infinite value
He could pause, their loss to deplore?
Yet see! in the pages of Scripture,
We have met with that phrase before.

If **even the crumbs** from his table
Had Dives in charity given,
Perchance he had never in torment,
Been debarred from the glory of
Heaven.

And we read of the Canaanite woman,
Why so humbly desired to be fed—
For herself and her sorrowing daughter,
Begging "crumbs of the children's
bread."

Let us learn, then, the useful lesson,
Ere the journey of life be quite done,
That **even the crumbs** are most precious
While souls may be lost and won!

There is many an act of virtue
Lost, alas! in the dust of the day,
That might save a starving brother—
Give him heart on his desolate way.

There are trifling needs for kindness
Too small for others to see;
And **so many** crumbs of **patience**,
To be gathered by you and me.

And, I fear, if we wait for the great
things,
They never may come in our way,
And perhaps we'll have empty baskets,
For the Lord on the Judgment Day.

Let us gather the crumbs while we're
waiting,
And dreaming of crowns to be won,
And the Lord will not find us wanting,
When there's nobler work to be done.

He will read, with His tender kindness,
In our small gifts, a **love** that is **great**,
And will multiply, with His blessing,
Our **crumbs**, at the Beautiful Gate.

If I were asked where I think are the best means and way to advance the faculties, to increase grace, to enlarge our comfort, and produce holiness, I should answer: meditation, meditation, meditation.

the Holy Heart, superior. Patients admitted during the year, 3,500; infants, 30. Rev. T. Ryan, chaplain.

Refuge—14 Sisters of Our Lady of Charity (Good Shepherd). Mother St. Aloysius, superior. Inmates, 124.

Sisters of Service—5 Sisters. Sister Meade, superior. Catechetical instruction—Beverly and W. Edmonton.

Convent, St. Joseph's Seminary—4 Daughters of Jesus in charge of the household dept. Sister St. Peter, superior.

Rosary Hall: Catholic Home—5 Sisters of Providence. Mother Mary Carmelita, superior. Average boarders, 43.

Sacred Heart Convent and Catholic Separate School (Edmonton East)—14 Sisters of St. Joseph. Mother M. Clement, superior. Pupils, 450.

Convent and Catholic Separate School (Edmonton North)—5 Sisters of St. Joseph. Pupils, 160.

Convent and Separate School (Edmonton South)—12 Ursuline Sisters of Jesus. Mother Anne Celine O'Keefe, superior. Pupils, 307.

Convent, St. John's College (Edmonton South)—8 Sisters of Charity of Evron in charge of the household department. Sister Alphonsine Hireau, superior.

Convent and Catholic Separate School (Edmonton South)—12 Ursuline Sisters of Jesus. Rev. Mother Mary Auguston, superior. Pupils, 150.

St. Mary's Home—Rev. Mother Alacoque, superior. Orphans, 50.

Old People's Home, Whyte Ave., (Edmonton South)—Sisters of Providence.

Sisters of Assumption, 10830 96th St.—10 Sisters. 75 pupils. Rev. Mother S. Majorie, superior.

Sisters of the Precious Blood (Contemplative) 11105 100th Ave.—Sisters, 26. Rev. Mother of the Immaculate Heart, superior.

Sisters of Charity of Mount St. Vincent, Halifax—5 Sisters. Rev. Mother de Chantal, superior, 11229 100 Ave.

Commercial High School—50 pupils.

St. Peter's School—82 pupils.

Sisters of Charity, 11541 87th St.—5 Sisters. Rev. Sister Barbara, superior.

School—149 pupils.

Convent, Benedictine Sisters, 8600 106th St. (South Edmonton).

Convent of St. Edmunds, Calder—Rev. Mother Murray, superior. Pupils, 115.

Barrhead:

St. Elizabeth's Hospital—Sisters of Charity of Halifax.

Caurose:

Hospital—9 Sisters of Providence. Sister M. Clotilda, superior. Patients admitted during the year, 1,427.

Castor:

Our Lady of the Rosary Hospital—10 Daughters of Wisdom. Sister St. Lucia de St. Joseph, superior. Patients admitted during the year, 202.

Catholic Separate School—3 Sisters of Wisdom. Pupils, 82.

Daysland:

House of Providence—9 Sisters of Providence. Sister M. Camillus, superior. Inmates, 60.

Edson:

St. John's Hospital—5 Sisters of Service.

Galahad:

St. Joseph's Hospital—5 Sisters of St. Joseph's.

Hardisty:

St. Ann's Hospital—5 Sisters of Charity of Halifax.

Hobbema:

Indian Boarding School—12 Sisters of the Assumption. Sister Jean Chrysostome, superior. Pupils, 100.

Lac La Biche:

Convent and School—4 Daughters of Jesus. Sister Annice de St. Charles, superior. Pupils, 42.

Morinville:

Provincial House, Convent and Catholic School—18 Daughters of Jesus. Mother de Bathilde, superior-prov. Pupils, 207.

Radway Centre:

St. Joseph of the Prairies Hospital—6 Sisters of the Immaculate Conception.

Red Deer:

Convent and Catholic Separate School—11 Daughters of Wisdom. Sister M. St. Agathe, superior. Pupils, 88; boarders, 78.

Saddle Lake (Sacred Heart P.O.):

Indian Boarding School—8 Gray Nuns. Sister St. Gregory, superior. Pupils, 46.

Smoky Lake:

Hostel—4 Franciscan Sisters of the Atonement.

St. Albert:

Academy and Catholic School, Orphanage, Asylum and Indian Boarding School—30 Gray Nuns. Sister Briand, superior. Orphans, 81; Indian pupils, 100; boarders, 62; pupils from outside, 87.

Convent of the Daughters of Jesus—4 Sisters in charge of the household department. Oblate Father's House. Sister St. Crescence, superior.

St. Paul des Metis:

Convent and Catholic Separate School—9 Sisters of the Assumption. Sister M. de la Croix, superior. Pupils, 174; boarders, 48.

St. Teresa's Hospital—5 Sisters of Charity.

Trochu:

Provincial House and Convent—19 Sisters of Notre Dame of Evron. Mother M. Louise Reeton, superior-prov. Pupils, 134; boarders, 69.

Hospital and Catholic Separate School—6 Sisters of Charity of Evron. Mother M. Louise Reeton, superior-prov. Patients admitted during the year, 201.

Vegreville:

Convent and Catholic Separate School—10 Daughters of Providence. Mother St. Victor, superior. Pupils, 110; boarders, 68.

Hospital—10 Sisters of Notre Dame of Evron. 2 helpers. Sister Maria Françoise Jouin, superior. Patients admitted during the year, 502.

Vilna:

Our Lady's Hospital—5 Sisters of Service.

Westlock:

Hospital—5 Sisters of Charity (Mother-house, Halifax).

Wetaskiwin:

Convent and Catholic Separate School—4 Sisters of the Assumption. Sister St. Mary, superior. Pupils, 80.

The Sisters---1926 to 1928

By E. C. ECKESS

SOME two years ago a little band of four Sisters left their Mother House in Graymoor, New York and travelled to far distant Smoky Lake, Alberta, with the object of working amongst the Polish and Ukrainian people who are so numerous in this part of Canada.

The Sisters' first home was a little four-room frame cottage, and in this inconvenient dwelling they lived and worked for a year. Their first work was the erection of a temporary chapel adjoining the cottage, where Mass was celebrated for the first time on Christmas Eve, at midnight. Such a poor little unpainted wooden building, it was with a tar paper roof, but the inside bright and beautiful with evergreens. That first Mass will live long in the memories of some of us—the very bareness and poverty of that one ply, rough lumber building seeming to bring us closer in spirit to the little Infant Jesus in the stable at Bethlehem.

Meanwhile the Sisters lost no opportunity of getting acquainted with the people, often driving for miles in an open sleigh in bitter cold and facing cruel winds, sometimes having to dig their way through snowdrifts. Only those who have lived in the Northwest can begin to understand what these heroic women had to contend with that first Canadian winter—the unaccustomed climate, the poor little cold home, not sufficient clothes to keep out the biting cold, added to the difficulties of getting acquainted with people who, in many cases, spoke no English. But they never lost courage and the work went bravely on. Catechism classes were started wherever possible, and many children were prepared for their first Holy Communion and for the Sacrament of Confirmation.

In the fall of 1927 the Sisters moved into their present home, which is warmer and more comfortable in every way, and in the late spring of 1928 work commenced on the beautiful Shrine Church to Our Lady of the Atonement, now rapidly approaching completion. Needless to say this work entails a very heavy burden of expense, and the Sisters have no one to depend on but those friends

whom Divine Providence inspires to help them.

Much has been accomplished during their two years here in Canada, but so very much more still remains to be done. It has been the writer's great privilege to be of some slight help to the Sisters during their stay here, and knows personally of the very many trials and hardships they have had to undergo.

Let us all make a special effort to help the Sisters during this winter. It is the best way in which to show our appreciation of the great work they are doing. The tiniest offerings will be most gratefully received, and the donors will be well repaid by the many prayers which the Sisters will gladly offer up for them. The Sisters have many plans for the future, but without help they cannot be realized. Let us all remember the words of St. Paul: "Help those women who have labored with me in the gospel with Clement and the rest of my fellow-laborers, whose names are in the book of life."

ADESTE FIDELES

The first Christmas bells were ringing,
And the Angel choirs were singing,
While the earth was wrapt in winter's
frost and snow,
When the Infant King in coming
Found the world His advent shunning,
So He laid Him in a manger cold and
low.

Shepherds, while the world was sleeping,
O'er their flocks the night watch keeping,
Heard from heavenly lips the long-awaited word,
Error's doubts and fears dispelling
And the Christ-Child's Birthday telling,
And they knelt and rendered homage to
their Lord.

God seems to have proposed his material universe as a standing perpetual study to His intelligent creatures.

RELIGIOUS COMMUNITIES IN THE ARCHDIOCESE

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Oblates of Mary Immaculate (Province of Alberta-Saskatchewan)—The Oblate Fathers attend to all Indian missions of the diocese, and numerous parishes and missions, viz: Edmonton Centre, Athabasca, Cold Lake, Good Fish Lake, Hobbema, Lac La Biche, Lac Ste. Anne, Saddle Lake, St. Albert, St. Paul des Metis, Winterburn.

Franciscan Fathers (Province of Canada)—Edmonton North, Chipman, Fort Saskatchewan, Mundare.

Priests of the Sacred Heart of Jesus (St. Quentin, France)—Beaumont, Chauvin, St. Lina.

Jesuit Fathers (Province of Canada)—College, Edmonton West.

Redemptorist Fathers (English, Province of Canada)—Edmonton, St. Alphonsus and Mission Baud.

Brothers of the Christian Schools (founded by St. John Baptist de la Salle)—In charge of St. Joseph's University College; affiliated to Alberta University.

DIOCESE OF CALGARY

RIGHT REVEREND JOHN THOMAS KIDD, D.D., LL.D.

Bishop of Calgary; appointed February 6th, 1925; consecrated May 6th, 1925. Res., 910 7-A St., N.W., Rosedale, Calgary.

Former Bishop—The Rt. Rev. John Thomas McNally, D.D., consecrated June 1st, 1913; transferred to the diocese of Hamilton, Aug. 11th, 1924.

Vicar General—Rt. Rev. Msgr. Arthur J. Hetherington. Res., 1515 West 13th Ave., Calgary, Alta.

Secretary—Rev. Neville Anderson. Res., 910 7-A St., N.W., Calgary.

Dean—Very Rev. W. R. Dargan.

Diocesan Consultors—Rt. Rev. Msgr. A. J. Hetherington, V.G.; Revs. F. J. O'Brien, J. S. Smith, A. E. Rouleau.

Synodal Examiners—Rt. Rev. Msgr. A. J. Hetherington, V.G.; Very Rev. Dean W. R. Dargan; Revs. A. B. Macdonald, D.D., W. E. Cameron, J. S. Smith.

Coucilium Vigilantiae—Rev. A. B. Macdonald, D.D.; Rev. J. L. Levern, O.M.I.; Rev. E. Doyle.

Diocesan Superior of Religious Communities—Rev. J. Riou, O.M.I.

Diocesan Director of Hospitals—Rev. W. E. Cameron.

Diocesan Director of Priests' Missionary League—Rev. Msgr. Hetherington.

Diocesan Director of Priests' Eucharistic League—Rev. Neville Anderson.

Diocesan Director of Pious Union of St. Joseph—Rev. E. L. Doyle.

Diocesan Director Apostleship of Prayer—Rev. A. E. Rouleau.

Diocesan Board for Propagation of the Faith and Holy Childhood—Rt. Rev. Msgr. Hetherington, Rev. John Smith, Rev. Neville Anderson.

Diocesan Director Catholic Immigration—Rev. Thomas Greene. Res., 221 18th Ave. W., Calgary.

CLERGY, CHURCHES, MISSIONS AND SCHOOLS

City of Calgary

St. Mary's Cathedral—Rt. Rev. John T. Kidd, D.D., LL.D., bishop; Rev. John S. Smith, rector; Revs. A. B. Macdonald, D.D., Henry A. Boltz, John Cunningham. Res., 219 18th Ave. West.

Schools—St. Mary's High School and College (boys)—Rev. W. E. Cameron, M.A. (Oxon), principal; Revs. A. B. Macdonald, D.D., E. L. Doyle, J. T. Dunbar and two lay teachers. Pupils, 154.

St. Mary's High School (girls)—5 Sisters Faithful Companions of Jesus. Pupils, 157

St. Mary's School (primary)—2 Sisters Faithful Companions of Jesus, 2 lay teachers. Pupils, 200.

Holy Angels—2 Ursuline Sisters and 3 lay teachers. Pupils, 200.

Holy Family Church (French)—Rev. Clovis Beauregard, rector. Res. 513 18th Ave. West.

Sacred Heart Church—Rt. Rev. Msgr. A. J. Hetherington, V.G.; Rev. H. Ritter, assistant. School—3 Ursuline Sisters, 2 lay teachers. Pupils, 185.

St. Joseph's Church—Rev. Fergus J. O'Brien, 640 19th Ave., N.W.

Schools—St. Joseph's—3 lay teachers. Pupils, 85.

St. John's—2 lay teachers. Pupils, 59.

St. Ann's Church—Rev. A. E. Rouleau; 922 21st Ave. E.

School—St. Ann's—5 lay teachers. Pupils, 185.

St. Angela's Chapel—Attended by Rev. N. R. Anderson.

School—St. Angela's—6 lay teachers. Pupils, 231.

St. Stephen's (Ruthenian Greek Catholic) cor.

1st Ave. and 6th St. N.E.—Rev. Anthony Luhovy. Res., 910 7-A St. N.W.

Outside the City of Calgary

Bassano—St. Columba's Church; Rev. Francis Arsenault. Missions—Rosemary, St. John the Baptist; Patricia, Sacred Heart; Hussar, St. Anne's; also at Duchess, Brooks, Millieut, Cavendish, Alderson, Bowell, Suffield, Gem. Beiseker—St. Mary's Church; Rev. Michael McQuaid. Missions—Swalwell, Aeme, Grainger. Bellevue—St. Cyril's Church; Rev. R. J. Donovan. Missions—Hillerest, St. Theresa of the Child Jesus.

Blairmore—St. Anne's Church; Rev. M. A. Harrington.

Blood Reserve—(Cardston P.O.) Indian Mission, St. Francis Xavier; Rev. E. Ruaux, O.M.I. Hospital—(Standoff P.O.) Rev. L. Doucet, O.M.I.

Bow Island—St. Michael's Church; Rev. E. J. McCoy. Missions—Sacred Heart, near Grassy Lake; Whilta, Immaculate Conception; Grassy Lake, Assumption; Taber, St. Augustine; Retaill, St. Anne's; also at Travers, Ranchville, Eyremore, Purple Springs.

Canmore—Sacred Heart Church; Rev. John Osborne. Missions—Banff, St. Mary's; Exshaw.

Cardston—St. Teresa. Missions—Harrisville, St. Stephen's, Kimball, Del Bonita, Watertown Lakes.

Carstairs—St. Agnes' Church; Very Rev. Dean W. R. Dargan. Missions—Crossfield, St. Frances of Rome; Airdrie, Cremona.

The Physical Resurrection of Christ

CATHOLICS believe that "Christ suffered under Pontius Pilate, was crucified (actually), died and was buried"; and since we accept him as God, we unequivocally assume that "on the third day He arose again from the dead." Hence no mystical or figurative resurrection will satisfy our concept of it. Although the risen Christ was endowed with immortality, impassibility, etc., it was His real, actual physical body that rose. From many reasons for thus believing, these three may be singled out: (1) Direct, unmistakable evidence continued in four gospels, which at the lowest appraisal, are at least reliable history; (2) Nineteen centuries of innumerable and unimpeachable witnesses who have testified to this truth; (3) Christianity itself, viewed as a tangible fact, and therefore the result of some definite tangible cause.

WHAT THE GOSPELS PROVE

Gospel history testifies that after Christ had hung three hours upon the cross; after all His blood had flowed from His open wounds, He expired. Officially pronounced dead by the Roman Centurian, He was placed in a rock-sepulchre, seemingly sealed by His bitterest enemies, carefully guarded by Roman soldiers. No one saw Christ rise, but hundreds saw Him alive after He had been dead. These conversed with Him, ate with Him, examined His wounds, associated with Him for forty days; according to St. Paul five hundred saw Him at one time.

UNIMPEACHABLE WITNESSES

(1) Nineteen centuries of believers in Christ's resurrection constitute an army of witnesses; so also do nineteen centuries of unbelievers, whose crushing failure to disprove this historical truth, makes them irrefutable though unwilling witnesses in its favor.

(2) Thousands of stubborn Jews were converted when the apostles preached the resurrection; but, without drastic proofs of it, to persuade this multitude to adore One whom they had just crucified—this would be absolutely impossible.

(3) Multitudes from many nations of pagans and gentiles converted when ignorant fishermen preached the resurrection, which would have been impossible had

it not been supported by rock-ribbed proof.

(4) Vast numbers among the proud rich, sensual Roman, who in believing the resurrection had to sacrifice pride, luxury, sensuality, often life itself. Other religions and cults have attracted members by appealing to such passions, but Christianity promised men naught on earth but self-denial, hardship and death.

(5) The very enemies who had crucified Christ but who could do nothing except forbid His apostles to teach men that He had risen. If there had been any way of disproving this historical fact, they would have exhausted their resources to accomplish it.

(6) The twelve apostles who from being incredulous, cowardly, ignorant fishermen became moral giants and martyrs, who attributed their own miraculous change to—and based all their preaching upon—Christ's physical resurrection.

The resurrection of Jesus Christ from the dead, is the supreme proof of His divinity, the cornerstone of Christianity. "If Christ be not risen, our faith is vain," says St. Paul. Christ's divinity is doubly proved by His resurrection, and His resurrection is certain beyond a shadow of doubt. What remains for us to do in the face of such evidence is to fall down adoringly and exclaim, in the words of St. Thomas, as he placed his finger in the print of the nails and his hand in the wound in Christ's side: "My Lord and My God."

Christianity itself, like some great stone building, must have had a real foundation. As a twenty-story building could not be suspended in air, so Christianity—without its foundation could not exist. But the foundation of Christianity is Christ risen, not symbolically, but verily. In fact, Christianity, without the physical resurrection, would be a far greater miracle than that stupendous historical fact itself.

Habits of active benevolence, when formed with simplicity and singleness of heart, may yield far more advantage to ourselves than the limited nature of our exertions can allow us to confer on others, "It is more blessed to give than to receive."

Coalhurst—St. Joseph's Church; Rev. Francis McKinnon. Missions—Iron Springs, Our Lady of Mercy; Diamond City, Kehoe.

Cochrane—St. Joseph's Church; attended by Rev. Thomas Greene.

Coleman—Holy Ghost Church; Rev. Edmund Lehman.

Cowley—St. Joseph's Church. Mission—Burnis, St. Stanislans Kostka.

Cluny—Holy Trinity; Rev. J. Rion, O.M.I.; Rev. Joseph Pertier, O.M.I. Mission—Sarcee Indian Reserve, St. George's Church.

Drumheller—St. Anthony's Church; Rev. P. J. N. Cosman.

Empress—Chapel of the Infant Jesus; Rev. Leo. Sullivan. Missions—Acadia Valley, SS. Peter and Paul; Jenner, Our Lady of Perpetual Help; Tide Lake, St. Mary's; Iddesleigh, Buffalo, Atlee, Bindloss.

Fishburn—St. Henry's Church; Rev. J. M. Salau, O.M.I. Missions—Spring Lake, Beaver Mines, Glenwood.

Forest Lawn—Church of the Holy Trinity; Rev. D. Moreau.

Gleichen—St. Victor's Church; Rev. Leopold Gosselin. Missions—Arrowwood, St. Columban's; Milo, Queenstown.

Granum—St. Augustine's Church; Rev. Francis Hughes. Missions—Claresholm, St. Vincent de Paul; Nanton, St. Cecilia's; Stavely, St. Vincent Ferrer.

Hardieville—Our Lady of Lourdes Church; Rev. E. Fabre, O.M.I.

High River St. Francis de Sales Church; Rev. William F. Bowlen. Missions—Okotoks, St. James; Brant, Sacred Heart; Blackie, Aldersyde.

Lake Louise—Attended from the Cathedral during the summer.

Lethbridge—St. Patrick's Church; Very Rev. M. Murphy, O.M.I.; Rev. Joseph McGuire, O.M.I. Res., 312 10th St. South. Schools—St. Basil's and St. Patrick's, 6 Sisters Faithful Companions of Jesus, 9 lay teachers, 565 pupils; High School. Missions—Coaldale, SS. Peter and Paul Church (Ruthenian Greek Catholic), Very Rev. A. Redkevick, D.D.

Macleod—Holy Cross Church; Rev. Colin F. Ross. School—1 lay teacher, 60 pupils. Missions—Porcupine Hills, Spring Point, Mud Lake, Pearce, Monarch.

Medicine Hat—St. Patrick's Church; Rev. Michael Fitzpatrick, administrator; Rev. J. B. Moriarty. School—St. Louis, 3 Sisters of Charity of St. Louis, 1 lay teacher, 158 pupils. Missions—Redcliff, St. Mary's Church; Schuler, St. Joseph's; Irvine, Box Spring, Duncmore, Walsh.

Midnapore—St. Patrick's Church; Rev. Albert Newman.

Munson—St. Patrick's Church; Rev. A. J. McGillivray. Mission—Mecheweh.

Nemiseam—St. Raphael's Chapel; Rev. J. Bidault, O.M.I. Missions—St. Joseph's Church, near Foremost; St. Anthony's Church, near Ezikom; Foremost, Our Lady of Perpetual Help; Ezikom, St. Gabriel, Archangel; Faith, Lucky Strike, Skiff, Chin.

New Dayton—St. Edmund's Church.

Oyen—Sacred Heart Church; Rev. Cyril J. Lynett. Missions—Cereal, St. Cyril's; also at Sibbald, Pandora, Goldspring, Heathdale, Rearville.

Peigan Reserve—Indian Mission, St. Paul's Church; Rev. J. L. Levern, O.M.I.

Pincher Creek—St. Michael's Church; Rev. J. S. Leparoux, O.M.I. School—4 Daughters of Jesus. Pupils, 85.

Raymond—Sacred Heart Church; Rev. E. A. Hyatt. Missions—McGrath, Spring Coulee, Raley, Taylorville, Stirling.

Rockford—St. Rita's; Rev. J. Quentin Killen. School—St. Rita's—2 lay teachers, 45 pupils. Missions—Carbon, St. Gabriel's; Rosebud, Sacred Heart; Hesketh.

Strathmore—Sacred Heart Church; Rev. A. Mac-Adam. Missions—Langdon, St. John the Baptist; Carseland, St. Philip's.

Vulcan—St. Andrew's Church; Rev. Neil McCormick. Missions—Champion and Fath Hill, Immaculate Conception; also at Carmangay, Barons, Lomond, Badger Lake, Harmony School.

Warner—Our Lady of Lourdes; Rev. P. M. Speekmaier. Missions—Milk River, St. Peter's; Allerston, St. Isidore; Coutts, Holy Angels.

Wayne—Sacred Heart Church; Rev. John Stoinski. Mission—Rosedale.

Youngstown—St. Paul's Church; Rev. E. Mullivan.

On Sick Leave

Revs. Martin Bench, Patrick Beaton, C. K. Kennedy, J. E. Dougan, Rev. John McLaughlin.

Rev. Father M. Rosieeki (loaned to archdiocese of Edmouton).

INSTITUTIONS IN CHARGE OF RELIGIOUS COMMUNITIES

Calgary—Provincial House, Faithful Companions of Jesus, 35 Sisters; Sacred Heart Academy, 68 pupils.

Holy Cross Hospital—15 Gray Nuns of Montreal, 97 nurses, 200 beds, aggregate patients, 3,747.

Ursuline Convent, 717 Royal Ave.—9 Professed Sisters, 7 Novices, 2 Postulants.

Blackfoot Crossing (Cluny P.O.), Indian Boarding school—8 Sisters of Providence, 70 pupils.

Blood Reserve—(Cardston, Alta.), Indian Boarding school, 15 Gray Nuns of Nicolet, 130 pupils.

Hospital (Standoff P.O.)—12 Gray Nuns of Nicolet, 35 beds, 650 patients.

Lethbridge—St. Aloysius Convent—13 Faithful Companions of Jesus.

Medicine Hat—St. Theresa's Convent and Academy—13 Sisters of Charity of St. Louis, 3 Postulants, 87 pupils.

Midnapore—Lacombe Home, Provincial House Sisters of Providence and Home for Orphans and Aged—1 provincial superior, 1 local superior, 38 sisters, 134 orphans and 45 aged.

Peigan Reserve (Brocket P.O., Alta.), Indian Boarding school—9 Gray Nuns of Nicolet, 45 pupils.

Pincher Creek—Kermaria Convent and St. Michael's Academy—12 Daughters of Jesus, 55 pupils.

Hospital—St. Vincent's—6 Daughters of Jesus, 12 beds, aggregate number of patients 162.

VICARIATE APOSTOLIC OF GROUARD

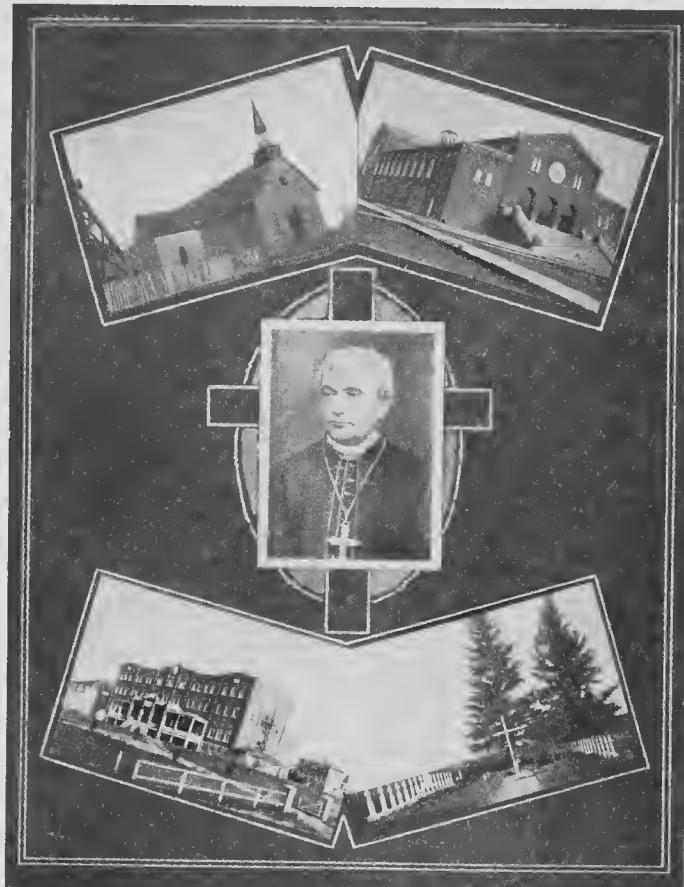
District of Grouard

Grouard—Rt. Rev. Msgr. Emile Grouard, Vic.

1-9-2-9

Centenary of Birth of

Rt. Rev. Vital-Justin Grandin



First Bishop of St. Albert, Alta.

Apost. of Grouard; Rev. Father C. Falher, O.M.I., Vicar-General; Rev. Father Y. Floe'h, O.M.I., Chancellor, P.P. and Supt. of Dist.; Rev. Father E. Petour, O.M.I.; Rev. Father J. Huguerre, O.M.I.

Missions—High Prairie, Kinoso, Slave Lake, Smith, White Fish Lake, Prairie Lake.

St. Bruno—Rev. Father J. B. H. Giroux, O.M.I. Missions—Drift Pile, Sucker Creek.

Wabaska—Rev. Father A. Rault, O.M.I.; Rev. Father L. Beuglet, O.M.I.

Missions—Lac Montagnais, Lac La Truite, Lac Des Sables, Calling Lake.

District of the Prairies

Falher—Rev. Father J. Calais, O.M.I., P.P. and Supt. of Dist.

Donnelly—Rev. Father H. Perraud, O.M.I., P.P.

Gerousville—Rev. Father Hamelin.

McLennan—Rev. Father Cozanet, O.M.I.

Pouce Coupe—Rev. Father H. Vermette.

Spirit River—Rev. Father L. Girard, O.M.I., Supt.

Mission—Grizzly Bear Prairie.
Grande Prairie—Rev. Father A. Josse, O.M.I., P.P.; Rev. Father P. Serrand, O.M.I.
Missions—Buffalo Lake, Kleskun Hill, Rio Grande, Sexsmith, Good Fair.

District of the Peace River

St. Augustine's Mission—Rt. Rev. Msgr. Celestin Joussard, Coadj. of Grouard and Supt. of Dist: Rev. Father A. Alae, O.M.I.

Battle River and White Mud—Rev. Father Botzusztky, O.M.I.

Fort Vermilion—Rev. Father J. Habay, O.M.I., Supt.; Rev. Father J. Quemeneur, O.M.I.

Missions—Carcajou Poiut, Keg River, Red River, Hay River.

Peace River—Rev. Father J. M. Dreau, O.M.I., P.P.

Missions—Little Prairie, Nampa and St. John.

Friedenthal—Rev. Father G. Ebert, O.M.I., P.P.

Mission—Dunvegan.

Berwyn—Rev. Father Wagner, O.M.I., P.P.

Mission—White Law, Grimshaw.

A Prayer

My Jesus, I listen to Thy words of condemnation, and I ask of Thy sacred heart pardon for my many failings in this regard. It is a lesson I would gladly learn—my responsibility for the sins of others. For I know I must of necessity give example, good or bad; and too often my words have been a stumbling-block to others in their already difficult quest of virtue, and an incentive to them to violate Thy holy law. Teach me, O good Jesus, to help, not to hinder, those about me to draw closer to Thee and Thy love.

In my home, let me keep far from the innocent eyes of mine and your children the books and papers and pictures whose one aim seems to be to inculcate sensuality and sin by suggestion and at times by even the open preaching of flagrant immorality. The souls of these little ones Thou hast placed in my trust. Let me not be recreant, nor fail in the important obligation I have to guard that trust faithfully and well. Let me remember that I cannot be faithful, if I permit them to frequent theatres of doubtful reputation, moving pictures whose constant theme is divorce, or infidelity, or worse; if I permit them to be present at dances that are improper, and allow them to make friends of those I know can only be false friends.

In these things, O Jesus, there is no choice, but only one line of action for me to follow. Yet I have found this hard at times, and have weakly yielded to what I knew was wrong. Help me, then, to be firm when there is question of my children's souls. The burden of my own sins is enough for me to answer for; and let me not, by my neglect, by my carelessness, perhaps even by my positive acts of bad example, merit the eternal anger Thou hast threatened to those who scandalize even one of the little ones Thou didst love so well. Let me rather, like a good Catholic father, keep their souls pure and unsullied in Thy sight—they and I shall be far happier here on earth, and, what is of far greater moment, when it pleases Thy divine will to take us to Thyself, we can hope to be eternally happy in the unending presence of Thy gentle Sacred Heart.

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Crown Lumber Co., Ltd.,	Calgary	Institute of Our Lady of the Atonement, Edmonton	82	St. George Hotel, High River	36
Catholic Book and Art Store,	Calgary	Ironside & Park, Lethbridge	100	Standard Motors, Calgary	42
Crist Bros. Cafe, Calgary and	High River	Jackson Bros., Edmonton	14	Snowdon, C. C., Calgary, etc.	56
Coal Sellers Co., Ltd., Calgary	36	Johns, E. G., & Co., Red Deer	86	Styles, J. F., Leduc	62
and Edmonton	38	King Edward Hotel, Edmonton	10	St. Mary's Home, Edmonton	62
Canadian Bakeries Ltd.,	Calgary, etc.	King George Hotel, Holden	80	Strathmore Hotel	72
Club Cafe, Calgary	48	Kelly, H. & Co., Edmonton	24	Strathmore Hardware	72
Cushing, W. H., Ltd., Calgary	56	Kirkland, D. A., Edmonton	50	Stoney Creek Collieries Ltd., Camrose	74
Carpenter & Gillespie, Rocky- ford	60	Killam District Co-operative Merchants Association, Ltd., Killam	80	Strome's Business Centre, Strome	78
Central Park Bakery, Medicine Hat	63	Kent, P. E., Red Deer	85	Silkirk Hotel, Strome	78
Commercial Cafe, Red Deer	90	Lepper, F. H., & Co., Calgary	34	Strome Motors, Strome	80
Curlett, N. G., Westlock	94	Lang Bros., Ltd., Medicine Hat	70	Smith & McLaggart, Red Deer	86
Consumers', Lethbridge	102	Larson & Carberry, Camrose	74	Supina Mercantile, Lethbridge	104
Chaplin, Ed., Vulcanizing Works, Lethbridge	102	Lethbridge Laundry Co., Ltd., Lethbridge	106	Stokes Drug Co., Ltd., Lethbridge	106
Crystal Dairy, Ltd., Calgary, etc.	100	McLaughlin-Buick-Pontiac, Ltd., Calgary	4	Trudel Fur Manufacturing, Ltd., Edmonton	8
Christensen Funeral Home,	Lethbridge	McKay & Johannson, Edmon- ton	20	Turner's, Edmonton	24
Dyson Service, Edmonton and	Calgary	Mitchell Sanitary Baking Co., Ltd., Calgary	26	Trudeau's Cleaning and Dye Works, Edmonton	42
Demand Savings Certificates,	Edmonton	Moyer, E. N., Co., Ltd., Ed- monton, etc.	38	"The Western Catholic," Edmonton	54
Daniel's Radiator Mfg., Co.,	Calgary	Messenger, Dr., Edmonton	42	Terrill, A. M., Ltd., Calgary	58
Donaldson & Evans, Calgary	60	Malden Elevator Co., Calgary and Edmonton	42	Taylor Bros., Medicine Hat.	68
Dairy Products Creamery, Ltd., Red Deer	90	Martin, H. Milton, Edmonton	54	Twaites, Chas. W., Medicine Hat	70
Delany's Meat Co., Ltd.,	Lethbridge	Medicine Hat Garage	64	Ursuline Convent, Edmonton	36
Dilly's Cafe, Macleod	109	Medicine Hat Steam Laundry Co., Ltd.	66	University of Alberta Catholic College, Edmonton	40
Edmonton Jesuit College,	Edmonton	Marsh & Scott, Medicine Hat	68	U. F. A. Store, Wetaskiwin	82
Edmonton Table Supply,	Edmonton	MacPhail, A. E., Camrose	74	Wilkinson Electric Co., Ltd., Calgary	28
Edmonton Flower Shop,	Edmonton	Manning-Sutherland Lumber Co., Ltd., Red Deer	76	Walter Ramsay Ltd., Edmon- ton	30
E.C.D., Co., Ltd., Edmonton	46	McAfee Motors, Camrose	76	Woodland Dairy, Ltd., Edmonton	30
Ellison Milling and Elevator Co., Ltd., Lethbridge	98	Manning-Sutherland Lumber Co., Ltd., Camrose	88	Wilson, Coal & Coke Ltd., Calgary	52
		Munro & Bains, Red Deer	90	Wright, Thos. E., Strathmore	72
		McBride Taxi, Red Deer	90	Woodhams, L. P., Camrose	76
		Martin, J. A., Blackfalds	91	Westlock Hardware and Furni- ture Store, Westlock	94
		McNeil, T. K., Lethbridge	100	White Star Cafe, Lethbridge	98
		McCaffery, W. H., Leth- bridge	104	"44" Livery and Transfer, Camrose	74

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LOOKING backward one is impressed with the vast and mighty changes that have taken place in our great Canadian West. It is the westward march of progress bringing with it a higher plane of living—culture—education—the desire for the finer things of life.

WESTERN Canadians are living better—particularly is it noticeable in the matter of clothes. Men who keep themselves abreast of the times are discarding the old ready-made clothes habit for the modern, high-class custom tailored way.

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